

The Living Church



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(See article on page 780)

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The Living Church

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Church Calendar



JUNE

23. First Sunday after Trinity.
24. Nativity St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

JULY

1. (Monday.)
4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.
31. (Wednesday.)

CALENDAR OF COMING EVENTS

JUNE

- 8-July 31. Georgia Conferences.
- 10-July 20. South Florida Camps.
- 17-27. Louisiana Camps.
- 17-28. Camp Weed.
- 17-29. Camp Mikell.
- 17-30. Camp Leach.
- 17-July 20. Wa-Li-Ro Choir School.
- 20-22. Convocation of Cuba.
- 22-July 1. Blue Mountain Conference.
- 22-July 2. Shenandoah Conference.
- 23-28. Erie-Pittsburgh Conference.
- Howe Conference.
- 23-30. Cranbrook Conference.
- Newark Conference.
- Connecticut Young People's Conference.
- 23-29. Maine Young People's Conference.
- Bethlehem Summer School.
- Western Michigan Conference.
24. Concord Conference.
- 24-28. Albany School and Provincial Rural Work Conference.
- 24-29. Southern Virginia Conference.
- 24-July 3. Wellesley Conference.
- 24-July 5. Gambier Conferences.
- Texas Conference.
- 24-July 6. Kenosha Conference.
- 26-July 3. New York Conferences.
- 29-August 24. Michigan Camps.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

1. St. Luke's, Lebanon, Pa.
2. St. Edward the Martyr, New York City.
3. St. Joseph's Chapel, Chin Lee, Arizona.
4. The Advocate, New York City.
5. Society St. John the Divine, Toronto.
6. St. Luke's, Catskill, N. Y.
6. St. John's, Auburn, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BEATY, Rev. ARTHUR H., minister at St. John's Cathedral, Providence, R. I., was elevated to the position of resident canon at the annual meeting of the cathedral corporation.

CRANE, Rev. FREDERICK M., formerly curate at St. Matthew's Church, San Mateo, Calif.; is in charge of St. Andrew's Mission, Burns, Oreg. (E.O.).

HIRSHSON, Rev. LOUIS M., formerly rector of St. Paul's Church, Maumee, Ohio; to assume leadership at St. Stephen's Church, Sewickley, Pa. (P.), leaving Maumee on June 13th.

LANE, Rev. VERNON W., rector of St. Martin's Church, South Omaha; is also in charge of St. Stephen's Mission, Ashland, Nebr. Address remains 24th and J Sts., Omaha.

MASTERTON, Rev. ROBERT C., formerly rector of the Church of the Advent, Washington, D. C.; is rector of Grace Church, Alexandria, Va. Address, 207 S. Patrick St.

MORRIS, Rev. FREDERICK M., rector of Silver Spring Parish, Silver Spring, Maryland (W.); to be rector of Grace Church, Salem, Mass., effective October 15th. Address, 22 Chestnut St.

NEW ADDRESSES

FERRIS, Rev. JOHN O., formerly 191 Roseville Ave.; 246 Roseville Ave., Newark, N. J.

FROST, Rev. ALBERT HARVEY, 301 W. Church St., Salisbury, Maryland.

SUMMER ADDRESSES

FISKE, Rt. Rev. CHARLES, D.D., Bishop of Central New York, will be at Briarbank Cottage, Ogunquit, Maine, during the summer.

GRASER, Rev. GORDON L., of Trinity Church, Sunnyside, Wash.; from July 1st to August 15th, Christ Church Rectory, 620 G St., S.E., Washington, D. C.

RESIGNATION

HORD, Rev. ARNOLD H., in the active ministry for forty-four years, the last eleven of which he has been in charge of St. George's Church, Philadelphia, Pa.; retired on June 1st, due to the condition of his health.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rev. WILLIAM KENNETH CRITTENDEN was advanced to the priesthood by Bishop Sherrill of Massachusetts, acting for Bishop Sterrett of Bethlehem, in the Church of the Advent, Boston, Mass., May 31st. The candidate was presented by the Rev. A. C. Lichtenberger, and the Rev. Gibson W. Harris preached the sermon.

LOUISIANA—The Rev. DAVID ACKLEY JONES was ordained to the priesthood by Bishop Morris of Louisiana in Christ Church Cathedral, New Orleans, June 3d. The Very Rev. William H. Nes presented the ordinand and also preached the sermon. The Rev. Mr. Jones will be assistant at the Cathedral, with address at 2919 St. Charles Ave., New Orleans, La.

MASSACHUSETTS—The Rev. EDWARD MASON WEST was advanced to the priesthood by Bishop Sherrill of Massachusetts in the Church of the Advent, Boston, May 31st. The Rev. B. I. Harrison presented the ordinand and the Rev. Gibson W. Harris preached the sermon. The Rev. Mr. West has been curate at Trinity Church, Ossining, N. Y.

The Rev. STANLEY ROSS FISHER was ordained to the priesthood by Bishop Babcock, Suffragan of Massachusetts, in St. Andrew's Church, Hanover, May 31st. The Rev. Marcus H. Carroll presented the ordinand and the Ven. Howard K. Bartow preached the sermon. The Rev. Mr. Fisher will continue in charge of St. Andrew's Church, Hanover, Mass.

PENNSYLVANIA—The Rev. PHILIP HUMASON STEINMETZ and the Rev. WALTER WILLIAMSON GALE were advanced to the priesthood by Bishop Taft of Pennsylvania in St. Paul's Church, Elkins Park, June 2d. The Rev. Mr. Steinmetz was presented by his father, the Rev. Philip J. Steinmetz, and is assistant at St. Paul's Church, Elkins Park. The Rev. Mr. Gale was presented by the Rev. Henry R. Gummey, and is in charge of the Church of the Atonement, Morton, and St. Martin's, Marcus Hook, Pa. The Bishop preached the sermon.

The Rev. LESLIE K. YOUNG was ordained to the priesthood by Bishop McElwain of Minnesota, acting for Bishop Taft of Pennsylvania, in St. Paul's Church, St. Paul, Minn., May 27th. The ordinand was presented by the Rev. Hubert G. Winch, who also preached the sermon.

SOUTH CAROLINA—The Rev. DAVID NATHANIEL PEEPLES was ordained to the priesthood by Bishop Thomas of South Carolina in the Church of the Epiphany, Eutawville, May 28th. The candidate was presented by the Rev. H. D. Bull, and the Rev. A. W. Skardon preached the sermon. The Rev. Mr. Peebles will continue in charge of the Church of the Epiphany, Eutawville, St. Matthias', Summerton, and St. Mark's, Pinewood. Address, Eutawville, S. C.

DEACONS

ALABAMA—THOMAS D. BYRNE was ordained to the diaconate by Bishop McDowell of Alabama in All Saints' Church, Mobile, June 9th. The candidate was presented by the Rev. Thomas R. Bridges, D.D., and will be in charge of several missions in Baldwin County, Ala., with address at Foley, Ala. The Rev. J. Hodge Alves preached the sermon.

CHICAGO—JOHN T. WILLISTON was ordained to the diaconate by Bishop McElwain of Minnesota, acting for Bishop Stewart of Chicago, in the Church of the Atonement, Chicago, Ill., June 7th. The candidate was presented by the Rev. Alfred Newbery and the Rev. John H. Scambler preached the sermon. The Rev. Mr. Williston will be assistant of St. Paul's Church, Evansville, Ind. Address, 301-309 S. E. First St.

COLORADO—JOHN EDWARD BOWERS was ordained deacon by Bishop Ingley, Coadjutor of Colorado, in Trinity Church, Greeley, June 9th. The candidate was presented by the Rev. Victor M. Walne, and will be minister at Good Samaritan Mission, Gunnison, Colo. The Bishop preached the sermon.

EASTON—BLAKE BEVERLY HAMMOND and ELLWOOD HANNUM were ordained to the diaconate by Bishop Davenport of Easton in Trinity Cathedral, Easton, Md., May 30th. The Rev. William McClelland preached the sermon. The Rev. Mr. Hammond will be in charge of St. Stephen's Church, Earlville, Md., and the Rev. Mr. Hannum will have charge of St. Paul's Church, Trappe, Md.

ERIE—ANDREW MCCOY VAN DYKE was ordained deacon by Bishop Ward of Erie in St. Luke's Church, Smethport, Pa., May 27th. The candidate was presented by his father, the Rev. William E. Van Dyke, and will be in charge of St. Laurence's Church, Osceola Mills, Pa. The Rev. Clifford L. Stanley preached the sermon.

IDAHO—HERMAN B. GOLDSMITH was ordained deacon by Bishop Barnwell of Idaho in St. Michael's Cathedral, Boise, June 2d. The candidate was presented by the Ven. M. Belknap Nash, and will be in charge of the Church of the Redeemer, Salmon, Idaho. The Rev. L. A. Cook preached the sermon.

STANLEY E. ASHTON was ordained to the diaconate by Bishop Tucker of Virginia, for the missionary district of Idaho, in the Virginia Seminary Chapel, Alexandria, Va., June 7th. The candidate was presented by the Rev. W. E. Rollins, D.D., and the Rev. Oliver J. Hart, D.D., preached the sermon.

LEXINGTON—WILLIAM PRICE RICHARDSON and HAROLD CALDWELL WILLIAMSON were ordained to the diaconate by Bishop Abbott of Lexington in Christ Church, Lexington, Ky., June 9th. The Rev. Mr. Richardson was presented by the Rev. F. H. T. Horsfield and is in charge of St. Matthew's Church, Rochester, N. Y. The Rev. Mr. Williamson was presented by the Rev. C. P. Sparling, D.D., and is curate at St. Gabriel's Church, Hollis, L. I., N. Y. Bishop Abbott preached the sermon.

MARYLAND—FRANCIS M. COOPER was ordained deacon by Bishop Helfenstein of Maryland in Trinity Church, Towson, June 7th. The Rev. Henry B.

Lee presented the candidate and also preached the sermon. The Rev. Mr. Cooper will be in charge of St. Thomas' Church, Hancock, Md.

ROBERT KELL, Jr., was ordained to the diaconate by Bishop Helfenstein in the Church of the Transfiguration, West Arlington, Baltimore, June 7th. The candidate was presented by the Rev. Claude C. Thomson, and the Rev. Calvert E. Buck preached the sermon. The Rev. Mr. Kell will be missionary under the jurisdiction of the Bishop for the present. Address, 3818 Sequoia Ave., Baltimore, Md.

NEW JERSEY—RICHARD R. HOUSSELL was ordained to the diaconate by Bishop Porter of Sacramento, acting for Bishop Matthews of New Jersey, in St. Barnabas' Church, Dunsmuir, Calif., May 30th. The Ven. Barr G. Lee presented the candidate and also preached the sermon. The Rev. Mr. Houshell has been given charge of St. Barnabas' Church, Dunsmuir, Calif.

WESTERN MICHIGAN—HARRIS J. MOWRY, Jr., was ordained to the diaconate June 12th by Bishop McCormick of Western Michigan in St. Luke's Church, Kalamazoo. The candidate was presented by the Rev. William A. Simms, and the sermon was preached by the Rev. A. Gordon Fowkes. The Rev. Mr. Mowry will take charge, under the immediate direction of the Bishop, of St. James' Church, Albion, Mich.

WESTERN NEW YORK—MAURICE PUTNAM MCKAY and GEORGE ROSS MORRELL were ordained to the diaconate by Bishop Davis of Western New York in St. Paul's Church, Mayville, N. Y., June 6th. The Rev. Mr. McKay was presented by the Rev. Francis Marchant, S.T.D., and will be curate at St. Clement's Church, Buffalo, N. Y., with address at 63 Humber Ave. The Rev. Mr. Morrell was presented by his father, the Rev. Ansel R. Morrell, and will be curate at Grace Church, Lockport, N. Y.

DEGREES CONFERRED

UNIVERSITY OF THE SOUTH—The honorary degree of Doctor of Divinity was given June 11th to Bishop BARNWELL, Coadjutor of Georgia, and the Rev. Messrs. R. H. BROOKS of New York City, OLIVER J. HART of Washington, D. C., and C. S. WOOD of Roselle, N. J. The honorary degree of Doctor of Letters was given to Miss GRACE LINDLEY, executive secretary of the Woman's Auxiliary, Prof. TIMOTHY GESHITO NEGISHI, St. Paul's University, Tokyo, and the Rev. Prof. FREDERICK J. FOAKES-JACKSON; the degree of Doctor of Civil Law was given to JOHN TEMPLE GRAVES, III, of Birmingham, Dr. WILLIAM S. KELLER of Cincinnati, and LEWIS KEMPER WILLIAMS of New Orleans; the degree of Doctor of Science was given to JOSIAH K. LILLY of Indianapolis and Dr. RUFUS E. FORT of Nashville.

GEORGE WASHINGTON UNIVERSITY—The degree of Doctor of Humane Letters was conferred recently upon the Rev. DAVID R. COVELL, executive secretary of the diocese of Southern Ohio.

FRANKLIN AND MARSHALL COLLEGE—The honorary degree of Doctor of Divinity was conferred June 5th upon the Rev. JOHN WILLIAM MULDER of Lancaster, Pa.

PENNSYLVANIA MILITARY COLLEGE—The honorary degree of Doctor of Laws was conferred upon Judge GEORGE T. CANN, senior warden of St. John's Church, Savannah, Ga., June 10th.

UNIVERSITY OF NORTH CAROLINA—The honorary degree of Doctor of Divinity was conferred on the Very Rev. W. E. ROLLINS of the Virginia Theological Seminary June 11th.

LINCOLN UNIVERSITY—The degree of Doctor of Divinity was conferred upon the Rev. GEORGE MARSHALL PLASKETT, rector of the Church of the Epiphany, Orange, and vicar of Trinity Church, Montclair, N. J., at the recent commencement exercises.

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Roman Heresy

TO THE EDITOR: Your readers have been grateful to Fr. Hay for his sympathetic review (L. C., June 1st) of the recent book by the Rev. A. J. A. Gille, S.J., entitled *A Catholic Plea for Reunion*.

Both the book and the review find hope for reunion in the ability of the many-sided modern mind to dispose of the obstacle of ancient heresies, but both seem to minimize, even to ignore, the great modern heresy of Rome which is the insuperable obstacle to reunion as the recent conferences at Malines, under the patronage of Cardinal Mercier, came to realize. Fr. Hay in his review makes the surprising statement that "practically all the heresies are by now very old."

It is, I think, commonly accepted that the insuperable bar which separates the Church of Rome from the Anglican and Greek Churches is the very recent heresy of 1870, when the Church of Rome made *de fide* and added to its dogma the Supremacy and the Infallibility of the Roman Pontiff.

The Supremacy definition declared that by the appointment of Jesus Christ the Roman Church possesses a sovereignty over all other Churches and that to this sovereignty of the Roman Pontiff all Christians are bound by their duty of subordination and obedience to submit in matters belonging to faith, morals, and discipline under the penalty of the loss of salvation.

The Infallibility definition declared that by divine revelation the Roman Pontiff is provided with infallibility when, speaking *ex cathedra* as pastor and teacher of all Christians, he defines a doctrine regarding faith or morals to be held by the Universal Church.

It is of course well known that the Supremacy and the Infallibility were not *de fide* or dogma but merely matters of pious opinion until defined as above by the Vatican Conciliar decrees of 1870. "As many as are of Christ," declared the present Pope in his Encyclical *Mortalium Animos* (1928) "believe in the incarnation of Jesus Christ no differently than they believe in the infallible teaching power of the Pope, in the sense, be it understood, determined by the Vatican Council." The same Pope has more recently declared that as Jesus Christ is invisibly present in the Blessed Sacrament so He is visibly present in the Roman Pontiff.

It is necessary, *a priori*, in any discussion of reunion with Rome, that this modern Roman heresy should be frankly disclosed and dealt with. Fr. Gille and Fr. Hay ignore it and their discussion of the problem of reunion becomes as futile as the discussion of it by the theologians at the Malines conferences.

CHARLES C. MARSHALL.
New York City.

The Immaculate Conception

TO THE EDITOR: In your editorial (L. C., June 15th) about More and Fisher you say that the doctrine of the Immaculate Conception of the Blessed Virgin was not defined until the Vatican Council of 1854. This must have been a slip of the pen. The Vatican Council did not take place until 1869, beginning December 8th. The dogma had the backing of no Council whatsoever, being issued

on the authority of the Pope. In his bull *Ineffabilis Deus* in 1854 Pius XI defined that the Blessed Virgin Mary "in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin."

After the decree was promulgated, a pastoral letter was issued by the three Old Catholic, the so-called Jansenist, bishops of Holland. In this letter the new dogma was rejected as contrary to the Scriptures and early tradition, and as lacking the threefold test of catholicity: *semper, ubique, ab omnibus*.

In the proclamation of the dogma the Pope seems to have anticipated his own infallibility which was to be declared by the Vatican Council in 1870. But the Pope had consulted with many bishops before issuing the bull and this was hardly consistent with infallibility. Only a few of the bishops disapproved of the dogma, but many others thought it was unnecessary or even dangerous to define it, at least at that time.

EUGENE H. THOMPSON, JR.
Lexington, Ky.

"Newman's Prayer"

TO THE EDITOR: The question of the authorship of the prayer, "O Lord support us all the day long" has recently been discussed in the columns of the London *Times*. The following letter will be of interest. The letter was written by the Rev. W. G. Howard in answer to the archdeacon of Westminster.

"The prayer . . . which the Archdeacon ascribes to the authorship of Dr. Newman was, as a matter of fact, composed by Bishop Lancelot Andrewes (1555-1626) and must have been borrowed from him by Dr. Newman—without acknowledgments. I should be grateful if you would publish this information to set right a long-standing injustice to one of the brightest stars of the Church of England."

(Rev.) MELVIN ABSON.
Buffalo, N. Y.

Change in Address

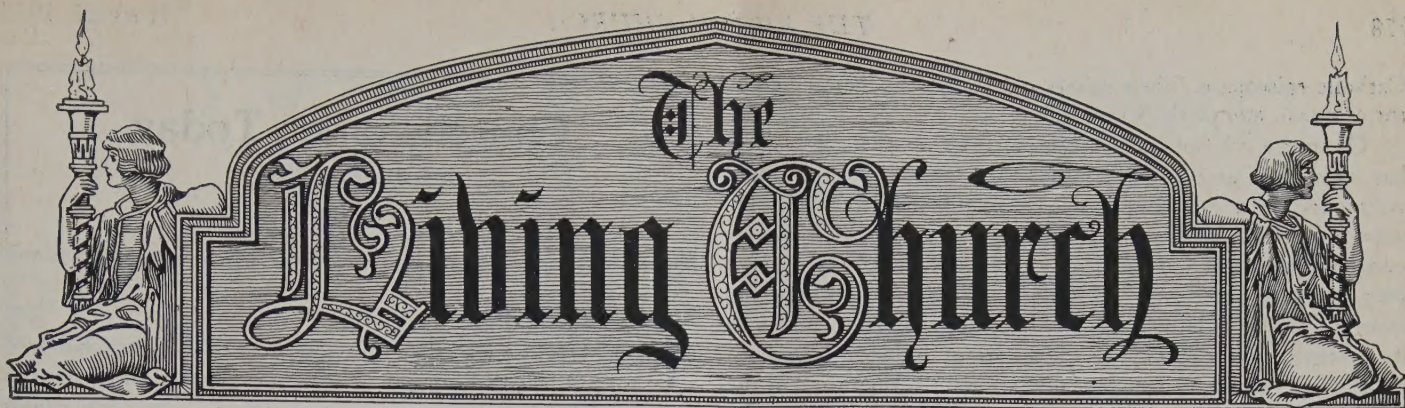
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No. 25

EDITORIALS & COMMENTS

Letters to the Editor

THE PROPER CONDUCT of the correspondence department is a perennial problem for most editors, particularly in the realm of Church journalism. A few, to be sure, dodge the question by not having a department in which readers may express their opinions on various subjects through letters to the editor. Generally speaking, however, the correspondence department of a religious periodical is one of its most interesting and widely-read features, and if it is properly conducted it can be of great value as well.

Conversely, the absence of a correspondence department is a distinct lack in a religious journal, particularly in a democratic Church such as ours. When readers have no opportunity to correct or criticize statements made by the editor or contributors, a periodical is likely to become more or less arbitrary and assume some of the sanctions and taboos of the pulpit instead of the give-and-take of the open forum. It is worthy of note that the *Witness* has under consideration the inauguration of a correspondence department and the *American Church Monthly* has begun one with its June issue.

We are particularly interested in this venture of the *Monthly*, partly because of our close friendship with the editor and partly because of the principles that he has set forth as a guide to prospective contributors to this department. Recognizing that dignified controversy has its place in religious as in secular journalism, he sets forth some standards for controversial writing that are worthy of permanent record. He writes:

"The greatest vigilance needs to be exercised on the part of those who may be called of God to controversy in behalf of Holy Church. Much preparatory prayer is needed, in order to know God's will, and also that the guidance of the Holy Spirit may truly operate in the hearts and minds and wills of those concerned. Most of us would wisely take more care to ascertain in advance the actual facts in the matter at issue than is sometimes done. Private inquiry from those directly involved is usually preferable to public questions or open letters, in advance of the ascertaining of evidence of legal reliability. More may often be accomplished by quiet personal conference than by either a publicly printed communication, or even by a personal letter. If a letter to a Church periodical seems advisable, an

impersonal, dispassionate tone is much to be preferred. It is better to discuss facts—things—rather than persons. We must be very sure of our ground, and punctilious as to our words and phrases. The traditional language of diplomacy is worthy of remembrance. It would also be well to distinguish carefully between essentials—the Church's constitutional authority over her members—and other matters where conscientious Churchmen may properly differ. We ought to rely primarily on supernatural means for securing Christian supernatural ends. Direct humble persistence with God in prayer on behalf of His truth is our most powerful weapon. Church controversy, private or public, in Church periodicals or in the secular press, is not by any to be entered into unadvisedly or lightly; but (if it seems absolutely necessary) reverently, discreetly, advisedly, soberly, and in the fear of God."

To all of this we respond with a hearty Amen, and we would add, at the risk of offending some of our own regular correspondents, that brevity is not only the soul of wit but the virtue *par excellence* of a letter to the editor. We might almost go so far as to say that the effectiveness of a published letter is in direct proportion to its courtesy and common sense and in inverse ratio to its length.

Mitres in St. Paul's

CLOTHES do not make the man nor mitres the bishop. Nevertheless, it is interesting to note that the Archbishop of Canterbury and the Bishop of London were both dressed in cope and mitre at the Jubilee thanksgiving service held in St. Paul's Cathedral, London, last month. The *Church Times* observes that this was probably the first occasion on which any Archbishop of Canterbury has worn a mitre in the present Cathedral of St. Paul in London, and adds:

"With so many officers of secular grades and dignitaries attired in all the glory of their several uniforms, it was both appropriate and encouraging that the Princes of the Church should follow suit. Not only are Dr. Lang and Dr. Ingram Catholic bishops; they have a fuller understanding than has yet been attained by some of their brethren of the meaning of the

Catholic episcopate. Their mitres did honour to themselves, to the occasion, and to the Church."

Of course it is not the first time that either of these prelates has worn cope and mitre; indeed, these appropriate episcopal vestments are a commonplace in England and have been for many years. The cope, in fact, was worn in English Cathedrals even in the stormy days of the last century, and it is many a year since the mitre gave up skulking about on tombstones or adorning episcopal letterheads and once more began to appear in its proper place, namely, on the heads of bishops. However, amid much that seems pompous and absurd to Americans in the Jubilee celebrations, it is interesting to note in passing that the highest prelate in the Anglican communion and the bishop of the greatest metropolitan see in England were properly garbed in the vestments appropriate to bishops of the Holy Catholic Church.

The Boy Scouts

WE HAVE BEEN reading with interest the booklet entitled *Our Religious Principles*, issued by the Boy Scouts of America on the occasion of the silver anniversary that that organization is celebrating this year. The Boy Scout organization is a notable example of the building of loyal citizenship on a solid foundation of religion. The first of the three points in the Scout Oath is: "To do my duty to God and my country and to obey the Scout Law." The twelfth Scout law is: "A scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion." This is a sound doctrine and the source of much of the strength of the Boy Scout movement. Scouting rightly recognizes the essential part that religion must play in character building. By the very nature of its organization it cannot itself provide this religious element but it can and does coöperate with the Church in so doing. Scouting is willing to work with the Church and where the Church utilizes scouting the result is a powerful combination of forces for the building of character in American boys. Today in a greater degree than ever before this is a vital need of our country.

Labor-Saving Devices

TO MY KNOWLEDGE, there are no labor-saving devices in the spiritual realm. Neither are there any short cuts to spiritual objectives. We seldom think of prayer as work, and yet it is work, even though a joyous and a satisfying work. It takes time, concentration, and earnestness, and sometimes it may be even agonizing. Of course, men have devised mechanical prayer wheels, but those who really know what prayer is realize that there is no mechanical device that can be substituted for true prayer. This is equally true in any department of the spiritual life.

On the other hand, even as man has been able to use natural laws in ways that enable him to exceed nature's own efforts in producing marvelous flowers, so each one of us has it within our power to aid and abet spiritual growth, or to hinder it. Certain occupations and ambitions may be a terrible handicap to the soul's growth. It is within our power to remove them and make that growth easier and more sustained. One true function of the Christian fellowship is to provide a fitting environment permeated with influences which made for less labored and a more certain attainment of spiritual strength. We, ourselves, may be the soul's greatest enemy, or we may select and practice those modes of living which foster and nurture spiritual health and strength.

While there are no short cuts and no labor-saving devices as in other realms, yet it is within our power to do much, either for or against our attainment of the Christ life.

—Rev. Granville Taylor.

Churchwomen Today

Ada Loaring-Clark

Editor

Dr. Grace Lindley

THE UNIVERSITY OF THE SOUTH has honored itself in bestowing upon Miss Grace Lindley the degree of Doctor of Letters. It is an opportune time for us to pay a high tribute, on behalf of the women of the Church, to the many years of consecrated, loyal, and efficient leadership which Dr. Lindley has given to the Churchwomen of this generation.

Ruminations from a Sick Bed

A STEP in the dark, a hole, a fractured ankle—then enforced rest; I am only thankful it was not worse.

Opportunity for thought while in a hospital, has turned my mind to many things: First, the infinite patience of God with His creation and the limited patience we have with one another. We Churchwomen, especially those who have assumed leadership, must recognize in all our Church contacts, the necessity for great patience with those who follow us.

Many willing workers lack experience, and kindly advice out of our larger and longer opportunity will do much toward training other women to be efficient and resourceful. As I write to you I write for myself when I ask for greater patience. The very shy woman who wishes to serve, must be gently drawn into active service. The type that promises to do—and does not, those upon whom we depend—and we are disillusioned; those to whom we give responsibility, even a little, and they break under it; these, guided more by feelings than principles, more by emotions than reason, try our patience sorely. But, are not we, in our relationship to God, exactly the same? We are signed with the sign of the Cross "in token that we may not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil and continue His faithful soldier and servant unto our life's end"—and, too often, we prove weaklings. Be patient even as you expect patience is a lesson we all need to learn.

The many hospital supplies which must be used are constantly before me and I realize now more than ever before what a gift of such articles means to our Church hospitals. All kinds of bandages, masks, caps, bed-jackets, night shirts, surgical gowns, and other supplies could easily be made by groups interested in such work. Small things in themselves, yes, yet it is impossible to minister to the sick without them. It seems to me that for the Lenten or Advent seasons such useful handwork would appeal to our younger married women.

Our cure is brought about by the coöperation of man with God. How true it is that surgeons, physicians, and nurses are co-workers with Him in the elimination of disease and the promotion of health.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

WORK OF THE CHURCH IN HAITI

Mrs. G. A. La Jolla\$ 5.00

STORM DAMAGE TO RECTORY AND SCHOOL BUILDING
AT FOREST CITY, ARKANSAS

St. Augustine's College Chapel, Raleigh, N. C.\$ 19.18

The Peace Movement in Churches

By the Rev. Walter Van Kirk, D.D.

Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches

RELIGION and war do not mix. At least this is the conclusion being reached by many Churches in the United States and other lands. It is doubtful if in the event of another war the pulpits of Christendom will be turned into recruiting stations for the enlistment of soldiers. "You can't put Christ in khaki" is the way the Christian pacifists put it. And these anti-war ministers are growing in numbers and in influence. A short time ago 200 prominent Churchmen of New York City assembled in Riverside Church and solemnly declared their purpose to renounce war. These ministers pledged themselves not to support another war nor to lend their churches in the support of war. In a recent questionnaire sponsored by Kirby Page, noted pacifist leader, some 8,000 ministers declared that they were through with war. Additional thousands of ministers said that they would not serve as chaplains in the army or the navy.

This crusade of the Churches for a warless world is being severely criticized by the super-patriots. Harsh language is sometimes used to characterize the clergy who insist upon grounding arms. "Traitors," "cowards," "slackness" are the epithets heaped upon those religious leaders who refuse any longer to bow their knees before the god of war. Thus are the lines drawn between the ministers who condemn and renounce war and the super-patriots who think that wars are at times both inevitable and justifiable.

Of course not all ministers are pacifists. As a matter of fact the Churchmen who have completely divorced themselves from the war system are in the minority. But it is a growing minority and minorities have a way of becoming majorities.

The peace movement among the Churches consists of more than individual declarations of purpose by pastors to abstain from war. Church assemblies and conferences are taking a strong stand in condemnation of national policies that seem to point in the direction of war. Many Church bodies have uttered words of warning about what they believe to be the pronounced military views of the Roosevelt administration. The naval maneuvers in the Pacific were deplored as are the military and naval budgets projected by the Washington government. These views have been made known to the President, the Secretary of State, the Secretary of War, and the Secretary of the Navy. Councils of Churches, ministerial associations, and thousands of Christians have condemned the Administration for staging war games in the Pacific at a time when the relations between the United States and Japan are somewhat strained.

Serious opposition has developed among scores of Church bodies against the practice of requiring military training at certain land grant colleges. Compulsory military instruction is regarded by these Churchmen as un-American and contrary to the rights of religion guaranteed American citizens under the Constitution. The recent decisions of the United States Supreme Court in denying citizenship to aliens having conscientious scruples against the bearing of arms have been deplored by the Churches. Many Churches are urging action looking

WHAT ABOUT THE PEACE movement in Churches? Dr. Van Kirk, noted for his efforts on behalf of peace, insists that "in the event of war there will be nothing like the military hysteria which characterized the actions of the clergy in the last war."

toward the enrolment in times of peace of those Church members who desire to subscribe to the pacifist position. Still other Churches have petitioned the government to grant to their respective communicants who are pacifists the same status in time of

war as that customarily granted to Quakers.

Nor are these Church leaders blind to the economic causes of war. It is not believed that war can be uprooted by the waving of an ecclesiastical wand. A number of Church assemblies, to say nothing of the more forward looking of the nation's pastors, have called for an economic new deal as a step toward ridding the world of war. Ruthless economic competition between nations is deplored and the exploitation of so-called backward peoples for the enrichment of a few capitalists is condemned. Many clergymen are of the opinion that world economic planning must be practised among the stronger nations before permanent peace with justice can be attained.

At the moment many Church organizations are insisting that the traffic in arms be placed under strict national and international control. At least three Church assemblies have called upon their respective financial officials to liquidate all holdings of companies engaged in the manufacture and sale of the implements of war.

On these and other fronts the Church offensive against war continues. The question naturally arises, will these clergymen and laymen who have renounced war stick to their convictions in the event of war? I do not know. One thing seems certain. There will be nothing even remotely approaching the military hysteria which characterized the actions of the clergy in the last war. In the last war ministers were told that the United States had drawn swords with Germany in order to make the world safe for democracy. They were also assured that this particular war was unlike every other war in that it was a war to end war. Many of the clergy swallowed these propaganda pills and began forthwith to froth at the mouth with all sorts of sophistries and rationalizations about the so-called "moral aims of the war." Ministers who for years had proclaimed the gospel of love then found themselves party to a military jamboree that for lust of blood proved to be without parallel in history. And this, mind you, was all done in the name of God!

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The Blessed Sacrament

THE BLESSED SACRAMENT is the very center of rest, the very secret shrine of quietness. All around is suffused, filled, saturated with the same wondrous stillness. Nowhere else on earth do we feel so calm and still. It is because our Lord is there perceived secretly abiding, and felt to be diffusing around Him His own ineffable peace. This, too, should reach our life, for as we receive our Lord, we receive Him in this same calmness. We are conformed to Him in proportion as our own lives grow in quietness, His peace spreading within our own souls. Even amid all that outwardly disturbs us we have, if we have Him, the same peace, because He is Peace, sustained and sustaining our whole being.

—T. T. Carter.

Sketchbook Pilgrimages

*"The Little Red Church," St. John Chrysostom's,
Delafield, Wisconsin **

By Wil King

(See cover illustration)

FIRST SIGHT of "The Little Red Church" gives the discerning beholder a sensation of pleasure and surprise such as Alice must have felt when she stepped through the looking glass into Wonderland.

When I first saw it, not knowing its identity, I thought: here is a deserted ecclesiastical gem of another day, one about which I would like to know something and which I would like to sketch.

Set as it is, on a knoll in the midst of a burial ground, and with the old bell tower a little to one side in the foreground, it gives the scene an old English atmosphere.

The bell tower, the ancestor of the steeple, was in the early days of church architecture built a short distance from the church similar to the one at St. John Chrysostom's. Later it was constructed adjoining the church and a part of the building.

The third and final transition was to the roof and since that time we have the steeple by which all churches are identified and seen from afar beckoning the wayfarer to enter.

The first attempt to build St. John Chrysostom's was in 1850 at Nashotah House on the present cemetery site. Since no deed could be secured to this property, it was constructed in Delafield in 1853.

Legend tells us that the Little Red Church was designed after the "Little Rustic Parish" of Greensted, England, and that the materials and furniture were finished here and shipped to Delafield where it was assembled. This legend is generally considered a historical fact but information I was able to find disproves it conclusively.

According to old letters and papers the oak trees were secured in the vicinity and the boards finished with a harness plane using two men, one to guide it and the other to do the pulling.

R. Ralston Cox, who was responsible for the building of St. John Chrysostom's, was once a resident of Philadelphia and his close association with the Church of St. John the Less of that city no doubt influenced his choice of architecture which greatly resembles the Delafield parish church.

The Cox family was a wealthy and cultured people and made every effort to continue in the wilderness their former mode of living. Evidence of this is seen in the interior of the church which is richly furnished and a perfect gem of ecclesiastical decoration.

The frontals and Communion set which are still in use were also brought from England in a lead sea chest. The lead chest was very likely used as a protective measure against the salt sea air.

The church is entirely of oak with the exception of the altar and the massive font, beautiful in its simple dignity, which are of stone.

Because of its history and esthetic qualities it is my hope that this little church may be spared for many years. That it be preserved as a shrine of the beautiful as well as the divine would be a fitting reward to those early pioneers who built and worked so faithfully for the glory of God.

* Signed and numbered prints of the original etching, 7¾ by 8¾ inches in size may be obtained from Morehouse Publishing Co., Milwaukee, Wis., at \$7.50 each.

Everyday Religion

A Daily Rule of Life

SHOULD CHURCHMEN keep a rule of life? We do not raise the question for the clergy and members of religious communities. These have pledged by their vows to keep a rule. We are thinking rather of the average communicant.

Let us give a hearing first to objections against a daily rule of life:

1. I did not promise to adopt such a rule.
2. A rule goes "against the grain" of my nature.
3. I have not the time. It would interrupt my work.
4. For me a rule would be mechanical,* unspiritual, destructive of my sense of Christian freedom.

Do you admit that the above objections are fairly met in the following answers?

1. I promised in baptism by God's help "obediently to keep God's commandments and walk in the same *all the days of my life*." I was signed with the sign of the Cross "to *continue* Christ's soldier and servant *unto my life's end*." In confirmation I promised "to *follow* Jesus Christ as my Lord and Saviour." The Bishop prayed that God might *daily increase* in me His manifold gifts of grace. At the laying on of hands, the Bishop prayed that I might "*daily increase* in Thy Holy Spirit more and more." In the *Te Deum* we say to our Lord, "*Day by day* we magnify Thee." Is it not a fairer implication that we should help ourselves by a rule to fulfill these promises *every day*, than to leave them to a vague amiability which sometimes remembers but most times forgets?
2. Of course a rule "goes against the grain." It is the grain of our old lawless nature seeking to reassert itself. You have enlisted as a soldier. Not five recruits in a hundred *desire* to submit to drills and routine.
3. Certainly a rule takes time. But most time-saving grows out of the observance of rules. The teacher of any craft or game expects his pupil to take time to learn the habit of a rule, knowing that speed and efficiency will at length ensue. As for interrupting my work: My real work really is to live aright. If a rule helps me to live, how can it interrupt my work? Rather, it increases my working power, and saves me from deplorable interruptions.
4. Let us think again before alleging that a rule is "mechanical" and harmful to freedom and spontaneity. Is this not a plausible and subtle form of self-deception? Only dilettantes and triflers would agree with it. Any good housewife, craftsman, soldier, business man, scholar, or artist would deny it. All freedom and spontaneity is based upon a rule. Once a rule becomes a habit, it liberates us and gives free play to our creativeness.

We believe that many Churchmen are wearying of their own slackness and haphazard life. They want help to form a reasonable rule of life. For some weeks this column will be devoted to formulating a rule, and summing it up in a plain way.

As Heard by the Children

By F. Leslie Calver

SINGERS IN CHURCH and elsewhere are not always as careful as they should be to articulate their words distinctly. It is not surprising that they are sometimes misunderstood by children, who have an amusing habit of interpreting the meaning according to their own ideas.

A little girl entered a church some time ago just as the choir was singing the anthem.

"Hallelujah! Hallelujah," came from the singers. The little girl, however, whose thoughts were no doubt somewhat preoccupied, did not catch the words correctly. On reaching home she startled her aunt by declaring:

"I never heard such a nice choir. They stopped right in the middle of the anthem and spoke to me."

"Well, my dear," said her aunt, "I didn't notice it."

"But they did. You know I wore my new cloak, and as soon as I came in the choir said, 'Hardly knew you! Hardly knew you!' several times."

Another little girl who lived on a farm, after hearing a certain chorus from Handel's *Messiah*, with its constant repetition of the words:

"All we like sheep, all we like sheep," declared on her way home: "The choir can have their sheep if they like them so much. I prefer dogs."

A child once begged her mother to sing to her about the she-bear.

"But, darling," said her mother, "I don't know any song about the she-bear."

"Yes you do, mummy; please sing it to me."

The mother tried several of her child's favorite songs, but could not satisfy her. "Sing to me about the she-bear," she pleaded, persistently.

Presently the mother tried two or three hymns. When she began "Hark, my soul! It is the Lord," the child became quite excited.

"It's coming, mummy! It's coming about the she-bear! Don't stop, mummy!"

When the mother came to the lovely lines:

Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be;
Yet will I remember Thee,

she smiled in understanding and lovingly stroked her child's hair.

A little boy whose father had just had central heating installed in his house when the cold was very severe went to church and heard the choir sing: "Lord, have mercy upon us, and incline our hearts to keep this law."

On returning home he told his parents that the choir sang a hymn all about their house.

"But how could that be, dear?" asked his father. "What did they sing?"

"Oh, they kept on saying: 'Lord have mercy upon us, and incline our house to keep us warm.'"

A tot of a girl had a new baby brother just about Christmas time, and went to church with her aunt. The choir sang some carols, including Gounod's "Bethlehem," beginning with the words "Cradled all lowly." This carol rather struck the child's fancy, and when she returned home she tried, in her own way,

to reproduce as much of it as she could remember. Her aunt was very amused to hear coming from her babyish lips:

"Cradle all loaded!"

A little boy once astonished his father by asking:

"Daddy, what do people do when they then?"

His father did not understand; but, after some questioning, he gathered that the boy had heard the catechism and been puzzled by the words: "What did your (sponsors) then for you?" taking *then* to be a verb.

A little girl, the daughter of a watch and clock maker, once gave an even more amusing interpretation to another part of the catechism. "You speak of promising to eschew the devil and all his works," said her teacher. "What do you mean by his works?"

"His inside," replied the little girl, promptly.

ANOTHER LITTLE GIRL once had a quarrel with a school companion named Hardy. She was delighted when, the next time they went to church together, the vicar preached on the text: "There is no fool like the foolhardy."

A clergyman had been denouncing the folly of war in his sermon, and a little girl had been listening with her mother. In the afternoon she determined to give her dolls the benefit of a similar oration from herself. Accordingly, after carefully arranging them as though they were sitting in church, she sternly began: "There shall be wars and rhubarbs of wars!"

A small boy was once asked in Sunday school: "What did our Lord do to show that man shall not live by bread alone?"

Thinking, no doubt, of the words: "Get thee hence, Satan," the little chap replied: "He said, 'Get the hens, Satan.'"

Another boy who had rather constant trouble with his school teacher was asked to say the Twenty-third Psalm. He did very well except that some misunderstanding was apparent when he said: "Thy rod and Thy staff come for me."

A little girl once asked: "Mummy, what are the comfortable words? Are they what the vicar says when he's just had his dinner?"

I recently had the pleasure of contributing an article on vergers to *THE LIVING CHURCH*. In accepting this, the editor was good enough to send me a charming letter containing an amusing anecdote which, perhaps, he will kindly allow me to quote, as being *à propos* and much too good to be missed, before concluding:

A little girl said that vergers were mentioned in the Bible. Being pressed for an explanation, she told of the Biblical comparison between the wise and foolish vergers, the latter being the ones who did not attend to the lights in church.

Prejudice is Contagious

ANY INTENSIFICATION of nationalist fervor potentially involves a growth of intolerance, and an increased suspicion of minority groups which differ in any way from a supposititious type of the true American. Irrational though it may be, a fervent American political or economic nationalism tends to suspect Jews and Catholics of dark and nefarious purposes undermining the national welfare because they attend synagogue service or High Mass.

—Rabbi David de Sola Pool.

Books of the Day

By Elizabeth McCracken

Japan and America

TOWARD UNDERSTANDING JAPAN: Constructive Proposals for Removing the Menace of War. By Sidney L. Gulick. Macmillan. Pp. 270. \$2.00.

FEW MEN are as competent, either from long residence in both lands or from academic interest, to interpret Japan to America as this lovable former Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches. He draws upon a half-century's intimate knowledge of Japanese life and culture, economics and politics to sketch the factors back of the "crisis of 1935."

This timely book is designed for popular reading, and deserves it. Written for the average reader rather than the expert, the volume is not loaded with documentation. It tells a blunt, logical story marked by exquisite fairness and meticulous objectivity.

Convinced that the *status quo* is full of injustices and maladjustments which cannot be justified by right-thinking people, Dr. Gulick calls for a fresh weighing of the evidence and a realistic understanding of Japan's problems and policies. He insists that the most immediately obvious step for the United States to relieve anti-American tension in Japan would be an act of Congress placing Japanese immigration under the quota provisions of the law of 1924 on the same plane as that of other nations.

With deft touches the author sketches the stupendous drama being enacted in the Far East, in which the chief actors are Japan, China, Russia, Great Britain, and the United States. Particularly convincing is his description of Manchoukuo as "Japan's life-line." "The West would forbid any radical change in Japan's economic, political, and interracial status quo. If, however, the West really desires peace in the Far East it must help Japan's virile and growing millions to make a living, to achieve security, and to attain more satisfying standards of life without feeling that the only way to secure these goals is by methods of violence and war."

The meaning of the sub-title becomes clear in the last two chapters, devoted to outlines of a constructive policy specifically applying President Roosevelt's "good neighbor" policy to American-Japanese relations. Insisting that the time has come for American investors and traders abroad to take their own risks, Dr. Gulick contends that an American navy powerful enough to guarantee security for American interests the world over should of necessity create insecurity for every other nation. He maintains that the basic question which the American people must decide is whether they regard the "Open Door" and the territorial integrity of China as worth the price of a war in the Far East.

The book's prime defect is not one of substance but of style, a repetitiousness which becomes decidedly irritating. Then at one point the author seeks to contrast America's method of excluding Orientals with those of Canada and Australia, but gives no slightest detail as to the Australian plan. Also the reader, advised that "the total trade of the United States with China for the last decade amounted to only \$740,000,000 (gold)" is solemnly assured a dozen pages later that "America's trade with China for the same period was a little less than \$2,000,000,000 (gold)."

Attractively bound and well printed, the book has a satisfying index and a minimum of proof errors. C. RANKIN BARNES.

Christ and Communism

CHRIST'S ALTERNATIVE TO COMMUNISM. By E. Stanley Jones. Abingdon Press. Pp. 302. \$2.00.

THIS BOOK, by the renowned authority on the Oriental viewpoint, is the record of impressions received in an assembly of about one hundred at Sat Tal in the Himalayas. At that gathering, a Christian alternative to Communism and the spiritual dynamic by which it must be animated formed the subject of discussion.

Dr. Jones has no doubt that Christianity is headed toward a supreme crisis; the foundations of society are crumbling before our very eyes. Communism has not been a failure so far as winning converts and vindicating its position in the eyes of the world are concerned. In the meantime, Christianity has been guilty of retreating from realities, and shutting its eyes to the seriousness

of the situation. Professed believers seem utterly oblivious of the great undercurrents that are remaking the world for good or ill. No tinkering will do now; radicalism must be met with a wiser and better radicalism. "The present order is doomed. Its injustices are breaking it down. But amid the crash of conditions two things remain: A Kingdom which I believe is the ultimate Order, and a Person who, I believe, is the ultimate Person."

The book is a splendid, inspiring, and thought-provoking discussion. We believe that it is quite timely, and that Christians should heed its warning. Incidentally, the author's discussion of some of our Lord's parables is more than worth the price of the book; so far as the writer of sermons is interested.

EDGAR L. PENNINGTON.

The Sermon on the Mount

MORE THAN THIS WORLD DREAMS OF: Some Thoughts on the Sermon on the Mount. By E. M. Shadwell. Faith Press. Morehouse. Pp. vi-81. 80 cts.

IT IS ALWAYS a safe risk to purchase a book issued by the Faith Press. They may be counted upon certainly for doctrine undiluted and probably for freshness in the treatment of ancient truths. These *Thoughts* are no exception. They should prove excellent material for meditation, for they deserve to be pondered. They are an attempt to show "the basic principles of Christianity and a working solution of the problems of existence" that underlie the Sermon on the Mount. There are quotable passages that tend to linger fruitfully in the mind: "Ordinary people are meant to be extraordinarily holy." Again: "God means us to be happy, but He does not mean us never to have anything to put up with." And, so truly: "The really happy people are those who are close to God." M. M.

Four Independents

FOUR INDEPENDENTS. By Daniel Sargent. Sheed and Ward. Pp. 243. \$2.00.

THE FOUR INDEPENDENTS are Péguy, Claudel, Hopkins, and Brownson: two Frenchmen, an Englishman, and an American; three poets and a philosopher; two journalists, a diplomat, and a Jesuit. The reason for bringing them together in one volume appears to be the fact that all four men were converts of one sort or another to the Roman obedience. The author takes every opportunity of stressing the authority and claims as he sees them of his Church. The stories are told in interesting fashion. Three out of the four men were individual to the point of eccentricity; all four had more than a touch of genius. Not much has been written about Péguy in English, but his name is well known to all who are familiar with modern French literature. Several of Paul Claudel's works have been translated; *The Satin Slipper* has given him a fairly wide audience. Gerard Hopkins is before the public with the recently published volumes of his correspondence with Bridges and Dixon. Orestes Brownson is probably the most familiar of the four to good Americans. They are all worth following up and the book will have served a good purpose if it acts as an introduction to a study of the works of these four men. MOTHER MARY MAUDE, C.S.M.

Light Fiction

THE LIFE AND EXPLOITS OF THE SCARLET PIMPERNEL. By John Blakeney. Ives Washburn. \$2.50.

JOHAN BLAKENEY gives us a formal "biography" of the Pimpernel, relating many facts unknown to the "Baroness Orczy"; the appearance of this hero on the screen has widened—if such a thing be possible—his circle of ardent admirers. It now appears that his ancestry, his childhood, and his later life were all in keeping with his exploits under the Terror. Who but he could have fought a desperate duel at the age of nine? Who but he could have defeated two French men-of-war with a pleasure yacht? Who, indeed?

E.

NEWS OF THE CHURCH

Lutheran Commission to Meet Anglicans

Bishop Wilson's Invitation Given
Approval of Augustana Synod;
Council Veto Fails

ROCK ISLAND, ILL.—A commission of the Evangelical Lutheran Augustana Synod, headed by the Rev. Dr. G. A. Brandelle, Rock Island, will meet with representatives of the Episcopal Church to work for a better understanding between Lutherans and Episcopalians in the United States. The remainder of the commission will be named later. The action came as a surprise move in the final session of the Augustana Synod recently at Augustana College, Rock Island.

The Augustana Synod's council proposed that the president of the synod be authorized to write an answer to Bishop Wilson of Eau Claire, stating reasons why the Augustana Synod could not enter into an agreement with the Episcopal Church.

Upon a motion of the Rev. Dr. P. Arthur

(Continued on page 789)

New Mission in New York Hopes to Build Church

NEW YORK—The congregation of about 100 persons, known as the Parkway Homes Mission because its members are residents of two real estate developments, Parkway Homes and Parkway Gardens, near White Plains, has recently secured a plot of ground and hopes to build a small church. Hitherto, services have been held in private houses or outdoors; the Church school has met in a garage. The priest in charge is the Rev. John Bagley Day, who is also in charge of St. Luke's Mission, Tuckahoe. The Parkway Homes Mission's status is that of a "tentative diocesan mission."

6,000 Children Attend Long Island Cathedral Day

BROOKLYN—Cathedral Day, the annual festival of the Church schools of the diocese of Long Island, was observed June 1st. About 6,000 children and their teachers, from a large number of the parishes of the diocese, came to Garden City, formed a parade, and, led by a uniformed brass band, passed in review before the Bishop of the diocese, his suffragans, and other diocesan officers, who had taken their position on the steps at the main entrance to the cathedral. An out-door service was arranged, the assembly being several times larger than the capacity of the church. After the service there was a picnic lunch, then a track meet, baseball games, and other athletic contests.

Ohio Parishes Hear Bishop on Anniversary Observance

CLEVELAND—Bishop Rogers of Ohio observed his 10th anniversary as diocesan by preaching the Whitsunday sermon at Trinity Cathedral here. His personal greetings were broadcast over the radio to the parishes throughout the diocese. Arrangements were made for receiving the sermon in the 125 parishes of the diocese.

Long Island Church Observes 105th Year

New Reredos Dedicated on Anniversary of Zion Church, Douglaston

DOUGLASTON, L. I., N. Y.—Zion Church, Douglaston (formerly Little Neck), L. I., celebrated on Trinity Sunday the 105th anniversary of its founding. On June 17, 1830, Wynant Van Zandt, of Little Neck, having built the church, caused it to be formally opened for public worship and presented it, with the surrounding land for a burial ground, to the congregation.

On the occasion of the 105th anniversary, a descendant of the founder, Mary Louise Van Zandt, of Great Neck, unveiled a beautiful new carved wood reredos, decorated in polychrome, designed and made by Trygve Hammer, of Douglaston, and presented by a committee of friends and neighbors. A dedicatory prayer was said by Bishop Creighton, Suffragan of Long Island. The rector is the Rev. Lester Leake Riley.

Bishop Abbott Declines Call to Baltimore Church Rectorship

BALTIMORE—Bishop Abbott of Lexington has declined a call to become rector of Grace and St. Peter's Church here, in succession to the late Rev. Dr. Robert S. Chalmers. Bishop Abbott was rector of this parish at the time of his election to the episcopate.

Bishop Booth Critically Ill

BENNINGTON, VT.—Bishop Booth of Vermont is critically ill in a hospital here. He collapsed while officiating at St. Peter's Church, Bennington, June 9th. Pneumonia developed. His condition was critical the entire week with a temporary improvement June 16th.

Fr. Huntington Improving

NEW YORK—The Rev. Dr. J. O. S. Huntington, O.H.C., is reported improving after an operation in St. Luke's Hospital June 13th.

Forward Movement Future Plans Made

Commission Meets on Lookout Mountain and Decides on Program; Another Pamphlet in Fall

HATTANOOGA, TENN.—Increased attendance at churches throughout the country at Easter and Whitsunday—perhaps the largest in the history of the Church—was reported at the meeting of members and associates of the Forward Movement Commission held on Lookout Mountain here June 12th to 14th. It was felt that this was a direct and most encouraging result of the Forward Movement.

In the opening session, following a celebration of the Holy Communion in St. Paul's Church, each member reported his activities on behalf of the Movement since the February meeting. As a result of these activities, the Forward Movement has been presented at more than half of the diocesan conventions, and at many conferences of the clergy and laity from coast to coast. Over

(Continued on next page)

Appoint New Missionary to Philippine Islands

CHICAGO—Miss Anita Young, scholarship student of the Evanston Missionary Union for the past two years at Northwestern University, has received appointment to a missionary post in the Philippines. She received her degree from Northwestern this week and will leave shortly for Zamboanga, on the Island of Mindanao.

Miss Young's home is in Sherman, Tex. She taught for three years in the Hooker School for girls in Mexico City. Then she took training at Chase House, Chicago, and at Seabury-Western Theological Seminary.

Supporter of 46 Churches Dies in Quincy, Mass.

QUINCY, MASS. (NCJC)—Quincy is mourning the death of a man who helped support 46 churches. He is Theophilus King.

Mr. King established the King Family Fund which contributed to churches of every faith in addition to a number of religious, charitable, and civic organizations. He gave annual contributions to 12 Congregational churches, seven Roman Catholic, five Methodist, three Episcopal, three Lutheran, two Baptist, two Evangelical, two Jewish, two Presbyterian, two Unitarian, one Christian Science, one Glad Tidings Assembly, one Nazarene, one Salvation Army, one Union, and one Universalist. Thirty-nine of these churches are in Quincy.

Pneumonia Fatal to Bishop Booth

Succumbs in Bennington, Vt., Hospital June 17th After Short Illness; Collapsed During Service

BENNINGTON, VT.—Bishop Booth of Vermont, one of the most prominent bishops of the Church, died at a hospital here at 10:30 P.M., June 17th.

He collapsed June 9th while officiating at St. Peter's Church here. Pneumonia developed. His condition was critical the entire week, with a temporary improvement June 16th.

Born in Philadelphia October 29, 1883, the son of Henry Driver and Mary Bourne Babcock Booth, he attended the William Penn Charter School in Philadelphia and then graduated from Harvard. He received the Doctor of Divinity degree from Virginia Theological Seminary in 1925. He also received the Doctor of Divinity degree from Middlebury College and Norwich University, and the Doctor of Civil Law degree from Bishop's College, Quebec.

Bishop Booth married Anna Peck of Washington, D. C., September 6, 1910. They had seven children, Robert Grosvenor, Katherine, Mary Anna (deceased), Ellen Bourne, Anne Curtis, Madelein Tasker Polk, and Samuel Babcock, Jr.

He was ordained deacon in 1910 and priest in 1911, serving as a missionary in Idaho from 1910 to 1914. He was rector of St. Luke's Church, Kensington, Philadelphia, 1914-18; chaplain, American Red Cross, Evacuation Hospital No. 9, in France, 1918; assistant at St. Mary's Pro-Cathedral, Philadelphia, 1919; in charge of missions, Bucks county, Pennsylvania, 1920-25. He was consecrated Bishop Coadjutor of Vermont February 17, 1925, and became Bishop of Vermont February 26, 1930.

Forward Movement Future Plans Made

(Continued from page 783)

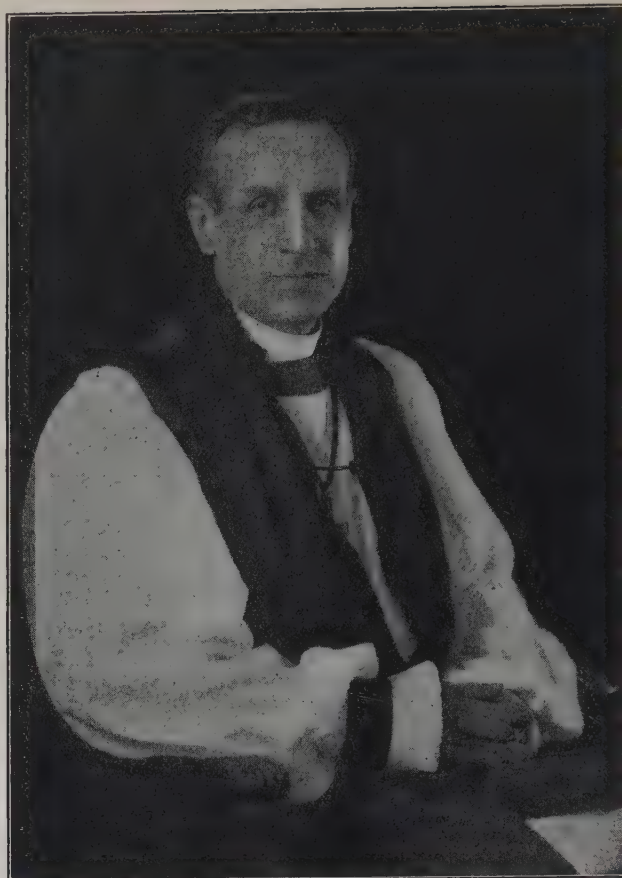
two million pieces of literature have been distributed, including the three Bible reading pamphlets, *Discipleship*, *Disciples of the Living Christ*, and *Follow On*, and the leaflet on the Episcopal Church. If these publications have not yet succeeded in arousing the Church to a new and deeper spiritual life, at least they have caused the Church to "stir in her sleep, and show signs of awakening," it was felt.

BIBLE READING

In view of the enthusiastic reception of this literature, the Commission decided to continue the policy of circulating leaflets for the guidance of a year-round program of daily Bible reading and meditations. To this end a pamphlet will be prepared for fall publication and use during October and November, built around the missionary motif. Then, beginning with the first Sunday in Advent, there will be issued a series of leaflets, to be circulated on a subscription

BISHOP BOOTH DIES

Bishop Booth of Vermont died June 17th after an illness of one week.



basis, containing seasonal Bible readings and meditations.

NEGRO WORK

The Negro work of the Church received careful attention from the commission. It was felt that one great weakness of this work is the lack of training and leadership on the part of the Negro clergy. Accordingly it was proposed that a graduate school for the Negro clergy offering conferences similar to those given at the College of Preachers, be held at a suitable center under the auspices of the Forward Movement. This was approved in principle, as was also the recommendation that one or more student chaplaincies under national Church auspices be established at leading Negro secular universities, both to minister to Church students and to discover and foster vocations to Holy Orders. A committee was asked to confer with Bishop Bartlett, who has been conducting a survey of the Negro work, and the committee of the National Council dealing with this subject, in order to work out practical ways to carry out these recommendations.

The Forward Movement itself will be carried to the Negro clergy and parishes by a colored representative of the commission in a series of personal visitations, some of which may take the form of teaching and preaching missions. A conference of Negro clergy on the Forward Movement will be held in Galveston, Texas, July 16th to 18th.

CONFERENCE COURSES

It was announced that one course for use at summer schools and other conferences is now ready, on the subject of The Rector and Parish Administration. Others in preparation will deal with The Spiritual

Preparation of the Priest, and The Place of Prayer and Meditation in the Life of the Clergy and Laity. These courses may be obtained in mimeographed form from the headquarters of the Forward Movement in Cincinnati.

CHURCH LITERATURE

In addition to the Bible reading leaflets, the commission adopted the following recommendations with reference to Church literature:

(1) A supplementary pamphlet of leaders' helps for the Book of Acts, as contained in the *Follow On* leaflet, will be published immediately for use during the summer. This is done in response to a request from members of the Woman's Auxiliary and others.

(2) Certain books were highly commended, and the publication committee asked to try to arrange for inexpensive special editions of them, and to recommend them as widely as possible throughout the Church.

(3) The publication committee was directed to confer with the Department of Religious Education with a view to publishing literature for children in the spirit of the Forward Movement.

YOUNG PEOPLE

Bishop Quin of Texas read to the commission a statement from the conference of young people recently held in Chicago, asking practical guidance and an opportunity to take an active part in the leadership of the Church, which was received with great interest and sympathy. In the spirit of this statement the commission took the following steps:

(1) A resolution was adopted heartily endorsing this statement and assuring the young people of the sympathy and full support of



MEMBERS OF ALABAMA LAYMEN'S LEAGUE CONFERENCE

the Forward Movement Commission as follows:

"Resolved, that the Forward Movement Commission has listened with the deepest sympathy to the appeal directed to us by the recent conference of our Young People's Federation; that we value this communication so highly as to commend it to the attention of the whole Church and our leaders; and that as a first response to this appeal we resolve to elect to the associate membership of our Commission a young man and a young woman to work actively with us, and that we recommend similar inclusion of such young people in the counsels and work of all parishes and dioceses."

(2) The committee on courses was asked to prepare a course for young people on the aims of the Forward Movement, particularly in relation to youth.

(3) The executive committee was asked to appoint two leaders from among the young people themselves as associate members of the Commission.

The commission voted its appreciation of the renewed efforts of the National Council to make wider use of missionaries on furlough as speakers, and offered to help in this endeavor in any way it can.

BROADCASTING

A letter was read from the Rev. Dr. G. Warfield Hobbs, executive secretary of the National Council Department of Publicity, offering three dates in the 1935-36 broadcasting schedule of the Episcopal Church of the Air. It was voted to express the appreciation of the commission to Dr. Hobbs for his assistance and to accept the dates offered. Arrangements for speakers for these broadcasts will be announced as the details are completed. In addition there will be two dates during the summer of 1936.

The commission also voted to use local radio stations as widely as possible, and especially to have Bishop Demby broadcast to members of the Negro race.

The representation of Churchwomen as associate members of the commission was completed by the election of Mrs. Edward Ingersoll of Philadelphia, and it was voted to hold a meeting between the women members and the executive committee in the early fall, the time and place to be set later.

NEW MEMBERS

Austin J. Lindstrom of Evanston, Ill., was nominated to the president of the House of Deputies as a member of the commission to take the place of Joseph A. Rushton, resigned.

New associate members were appointed as follows: Bishops Sturtevant of Fond du Lac, Fiske of Central New York, Juhan of Florida, Wing of South Florida; the Rev. Messrs. Edmund P. Dandridge of Nashville, Anson Phelps Stokes, Jr., of Shreveport, La., A. C. Zabriskie of Alexandria, Va., Malcolm Peabody of Philadelphia, David R. Covell of Cincinnati, Alfred Newbery of Chicago, Granville M. Williams, S.S.J.E., of New York, H. S. Longley, Jr., of Des Moines, and Messrs. Eugene McAuliffe of Omaha, Clinton Rogers Woodruff of Philadelphia, Zeboin C. Patten of Chattanooga, William C. Sturgis of Bernardville, N. J., Mrs. Edward Ingersoll of Philadelphia, and Pauline Lyons of Boston, and Goodwin Roberts of Chicago, the two representatives of the young people.

Sessions of the commission, at which about 30 members and associates were present, were held on the first day at St. Paul's parish house and thereafter at the beautiful Witch's Cabin on Lookout Mountain, as the guests of Z. C. Patten. Bishops attending were the Rt. Rev. Drs. Hobson of Southern Ohio (chairman); Maxon, Coadjutor of Tennessee; Quin of Texas, Cross of Spokane, Wing of South Florida, Juhan of Florida, Demby, Suffragan of Arkansas.

Presbyters: The Rev. Messrs. Karl Block, St. Louis; Arthur L. Kinsolving, Boston; David R. Covell, Cincinnati; Walter Tunks, Akron, Ohio; Gilbert P. Symons, Cincinnati; Wilfrid R. H. Hodgkins, San Francisco; Charles W. Sheerin, Chattanooga, Tenn.; Arthur M. Sherman, Cincinnati; Edward P. Dandridge, Nashville, Tenn.

Laymen: W. D. Swain, Sioux Falls, S. D.; Frank Deering, Jacksonville, Fla.; W. W. Winne, Denver, Colo.; Howard Seaman, Wilmington, Del.; L. W. Williams, Richmond, Va.; Warren Kearny, New Orleans, La.; Clifford P. Morehouse, Milwaukee, Wis.

Alabama Laymen's League Convenes

First Annual Diocesan Conference
Attended by 159 Members Representing 13 Branches

BIRMINGHAM, ALA.—Under the leadership of the diocesan president, Crawford Johnson, Jr., the Laymen's League in Alabama held its first annual conference May 25th at the country estate of Theodore Swann, on the Little Cahaba River, near Birmingham. There were 159 members present, representing 13 branches of the League established to date in the diocese.

After the celebration of the Holy Communion, the president called the meeting to order and gave a brief address of welcome. He then presented the speakers for the day.

Eugene Thompson, of Washington, D. C., national president of the League, presented the charter of the diocesan League, with congratulations. He explained the purpose of the organization as an effort to harness the man power of the Church.

Dr. A. R. Bliss, of Howard College, Birmingham, answered the question, Is There a Need for Religion in the Every Day Budget of the Business Man? He laid special stress on the fact that there is no antagonism between true science and religion.

Dr. Warren Kearny, of New Orleans, executive vice-president and secretary, outlined the history of the League from its beginning.

Dr. Larkin W. Glazebrook, of the National Commission on Evangelism, who has recently completed three missions of eight days each in the Birmingham district, addressed his remarks chiefly to Church wardens and vestrymen, opening up to them the importance and possibilities of their office, urging that care be taken to exercise its functions with greater zeal than usually shown.

Reports from the secretary and treasurer were heard, also reports from each parish branch. A constitution and by-laws were adopted. Mr. Johnson and W. R. Gigniliat were reelected diocesan president and secretary respectively, with F. B. Neilsen as treasurer. All three are from the Birmingham district. Harry Bandy, of Montgomery, was elected vice-president. An executive committee of nine was agreed upon, of whom six were elected, with three to be added later.

Shenandoah Conference Opens June 22d

WASHINGTON, D. C.—The Shenandoah Conference, the Washington diocesan summer school, opens June 22d at Overall, Va., under the leadership of the Rev. William R. Moody, dean of faculty, and chairman of religious education for the diocese of Washington. The conference closes July 2d. Other members of the conference faculty from the diocese of Washington are the Rev. Messrs. Robert J. Gibson, C. S. Abbott, W. P. Plumley, and Mrs. W. R. Moody.

Catholic Conference in White Plains, N.Y.

Regional Meeting Well Attended by Persons from Many Dioceses Despite Inclement Weather

WHITE PLAINS, N. Y.—Despite the weather which, in the early morning, threatened a northeasterly storm, a number of clergy and laity gathered in Grace Church for the Solemn High Mass with which a fine regional conference of the Catholic Congress opened June 6th. Most of those present remained throughout the day, returning to points in New York, Connecticut, Massachusetts, New Jersey, Pennsylvania, Delaware, and Rhode Island under clearing skies, in the late afternoon.

The Rev. Jerome Harris, assistant at St. Ignatius', New York City, was the celebrant at the Solemn High Mass. The preacher was the Rev. Joseph A. Racioppi, rector of Trinity Church, Bridgeport, Conn.

Following luncheon in a nearby restaurant which had made special arrangements for the group, the conference was held in the parish hall of Grace Church. The Rev. Thomas A. Sparks, assistant at Trinity Church, New York City, presided. After a few important announcements, made by the secretary of the Catholic Congress, the Rev. C. Clark Kennedy, rector of Christ Church, New Haven, Conn., two addresses were made.

"A CATHOLIC PARISH IN ACTION"

The first of these was given by the Rev. Grieg Taber, rector of All Saints' Church, Dorchester, Boston, on A Catholic Parish in Action. Fr. Taber, after stressing the fact that a Catholic parish in action is *not* one in which certain things which he specified are emphasized, then cited nine characteristics of a genuine Catholic parish. He declared that a Catholic parish in action is *not* one in which ritual is of tremendous importance; nor one in which High Mass is made a parade rather than an act of worship; nor one in which there is a spirit of rivalry, a desire to excel other Catholic parishes in Catholic practices; nor one in which statistics are regarded as important; nor one which is over-organized; nor one in which the vestry is permitted to over-step its proper limits. All these things actually prevent a parish from becoming a Catholic parish in action.

But a Catholic parish in action is not simply one in which the faults mentioned are avoided; it is one in which certain definite virtues are present. Fr. Taber listed them. "First: Emphasize big things, and keep them before all other things, always remembering that the Reserved Sacrament is the biggest thing of all. Second: Have a daily Mass, and have it at an hour convenient to the people, not to the priest, placing the emphasis not on hearing Mass but on Communion. Third: In a Catholic parish in action, the sacrament of penance has an important place, indicating that sins are taken seriously. Fourth: Teach the whole Faith. To do this, make full use of the Book of Common Prayer. We hear talk about 'scrapping the Prayer Book,' but not from genuine Catholics. Supplement the Prayer Book, but use it. Fifth:

Put worship first and foremost. Give the best you can; it may be simple or it may be elaborate, but make sure it is the very best the parish can offer. Sixth: In a Catholic parish in action, great attention is given to the children. Train them, but do not restrain their natural enthusiasm and high spirits. Teach them to put their warmth and energy into their religion. Seventh: Care for the sick. See that they have all the spiritual attention they desire. Take the sacraments to them when they ask. Teach the people their privilege in this matter. Eighth: A Catholic parish in action is a working parish. It works for the parish; it works for missions; above all, it works for the poor. Ninth: Remember the importance of corporate relations. The diocesan convention, the General Convention, community groups—all should enlist the active cooperation of the Catholic parish. Let us attend and consider, and vote as we believe, honestly and openly."

"YOUTH AND CATHOLIC LIFE"

The second speaker was the Rev. Frank C. Leeming, rector of Christ Church, Bordentown, N. J., on the subject of Youth and the Catholic Life. Fr. Leeming, a young priest, aroused the interest and held the attention of all the company. His paper was exceptionally vivid and thoughtful. When he concluded with the following six points, there was prolonged applause. The points made were: *One:* I am convinced that our youth of today are far from hopeless. They are 'up against it' and looking to you and to me for guidance. *Two:* We have not properly trained our young people to meet the problems of today. The Sunday school of yesterday failed to meet the need. The children's Mass is the best training school for our young people. Children should be taught that it is their obligation to attend Mass every Sunday and every Holy Day of Obligation. Then we must see to it that it is possible for them to meet their obligation. Teach them that their first obligation is to God. *Three:* Teach our children the history of the Christian Church with special emphasis on the background of our own Anglican Church. *Four:* Teach them the precepts of the Church and insist on these being followed. *Five:* Interest yourself in the children and young people of the Church. Let them know that you care about them. *Six:* Be a good Catholic yourself and then you can hope to lead our young people. They need and want leadership but they will not listen to one who does not practice what he preaches. Stop watering down the teachings of the Church. Have courage enough to travel the hard road and in your old age you will find the young all around you ready to guide you in your last steps."

The conference ended with Benediction in the church, the officiant being the rector of the parish, the Rev. J. Reginald Mallett.

Lexington Offering Presented

LEXINGTON, KY.—The Church School Lenten Offering was presented at several regional services in the diocese of Lexington. On May 27th, the children of the Ohio Valley met in Trinity Church, Covington. Bishop Abbott of Lexington addressed the congregation. St. Andrew's Church, Fort Thomas, had the largest offering in the section. On June 2d, Blue Grass Church schools sent representatives to Christ Church, Lexington. The Rev. Harry R. Ziegler, of Maysville, spoke of missionary experiences. Christ Church had the largest offering in the diocese.

Olympia School Observes 50th Year

Hundreds Attend Golden Anniversary Celebration at Annie Wright Seminary; Governor Present

TACOMA, WASH.—Hundreds of guests of the Annie Wright Seminary, Tacoma, gathered on the terraced hillsides of the school's 10-acre campus June 8th to celebrate the golden anniversary of the founding of this prominent girls' school. With the waters of Puget Sound reflecting the sunlight before them and the greatness of Mount Rainier towering snow-covered beyond, the spectators witnessed a splendidly conceived and admirably carried out *Masque of the Golden Age*, which was performed by the students and alumnae of the school. The masque epitomized the history of the Pacific Northwest and of the school.

From the aims and successes of Bishop John Adams Paddock, the pioneer founder, through those of Bishops Barker and Keator, who continued the work of building up the school, the story was carried down to the time of Bishop Huston, who in person paid tribute to his episcopal predecessors and to the success and influence of the seminary under its present head, Miss Sallie Egerton Wilson.

One of the processions was that of loyal alumnae dressed in the costumes in which they studied, played, acted, graduated, or were married at the seminary. Graduate mothers and daughters walked side by side, and in some cases three generations of former and present students appeared. Happy memories were recounted at the luncheon given to the alumnae preceding the masque.

The Governor of the state of Washington, Clarence G. Martin, honored the celebration with his presence.

No Action on Textbooks Protest From Dallas

DALLAS, TEX.—Protests of the Dallas diocesan convention against inaccuracies in public school history books in reference to the history and character of the Church of England have so far gained no action from the state textbook board.

"It is unlikely that any action will be taken unless the Church as a whole brings some pressure to bear on those in authority," said James R. O'Daniel, who was active in the protest.

"The Church in the United States, as well as in England, has from its inception exerted great influence upon the political institutions of this country. Would it have been necessary for such a resolution to have been passed if its priests had given proper instruction to its communicants?"

Michigan Church Consecrated

LANSING, MICH.—Bishop Page of Michigan consecrated St. Paul's Church here Whitsunday and confirmed a class presented by the rector, the Rev. Ralph B. Putney.

Liberal Evangelicals Convene in Boston

Bishops Lawrence, Sherrill, and
Hobson Speakers at Dinner
Opening Conference

By E. M. ROBERTS

BOSTON—Profundity of thought, flashes of wit marked the third annual Whitsuntide conference of the Liberal Evangelicals, meeting in the Cathedral Church of St. Paul, Boston, June 10th to 12th.

After the opening dinner on Monday night when Bishop Lawrence and Bishop Sherrill of Massachusetts and Bishop Hobson of Southern Ohio spoke, came the series of sessions in the Cathedral crypt. The Rev. Dr. W. R. Bowie of New York, chairman for the session devoted to a consideration of non-episcopal orders, introduced as speakers the Rev. Dr. William Adams Brown of the Union Theological Seminary and the Rev. Dr. Carl E. Grammer of Philadelphia.

Dr. Brown, after terming the subject a most apposite one in view of the impending meeting of the World Conference on Faith and Order in Lausanne, gave five recommendations of political procedure toward Church unity: (1) an accurate knowledge of facts and a sympathetic understanding of the reasons which lead those who differ from us to feel as they do; (2) the necessity for fellowship through cooperation in assembly and worship; (3) regulation of present practices of the Churches so that existing laws present no obstacles to spiritual fellowship; (4) definite provision for cooperative experiment; (5) the broadening of the basis of Lausanne so as to include real spiritual factors which make possible organic unity.

ARGUMENTS FOR EPISCOPACY

Reviewing the various arguments for the necessity of an episcopacy, Dr. Brown gave credit only to the symbolic argument, saying "We need bishops as symbols of unity within a particular area." The only alternative is anarchy or federation; the latter presents ways of working together but administrative details of denominations present difficulties. There are also spiritual difficulties of the differing types of spiritual expression. A way by which men of different types of religious experiences really feel themselves at home is by living together week after week and year after year. Liberals should find a way to live happily with Anglo-Catholics in the Episcopal Church and explore that area of spiritual experience.

Dr. Grammer, urging the necessity of recognizing the validity of all orders, said that the doctrine of orders has no support in reason, in the New Testament, or in early traditions. The message of the English Reformers was that a half-way house could be found and they retained the episcopacy as a means of uniting the ministry. He likened such constructors of theological bridges to the goldsmiths of the Middle Ages who added alloy to gold to harden it

in the fashioning, and later removed with acid the baser metal. The time has come, he feels, to get rid of the alloying metal; for "to make this theory of orders, so discredited by reason, a basis for union will not win the unbelieving world which accuses Christians of insincerity, and which desires a Christianity freed from the bridge-ideas of theologians of other ages."

Dr. Grammer emphasized the need of Christians to get together against immorality and secularism, and the need of a ministry with influence. The basis of unity must be truth, for Christian unity is not of organization but of the spirit. We must create a new policy, the exaltation of right reason in religion.

SOCIAL IMPLICATIONS

The Social Implications of Liberal Evangelicalism was presented on Tuesday afternoon by the Rev. Dr. Frank H. Nelson of Cincinnati, and the Rev. Elmore McN. McKee of Buffalo. The Rev. Dr. J. Howard Melish of Brooklyn acted as chairman and capped the session with a short, compelling address.

Dr. Nelson gave a powerful impetus in his presentation of this subject which is the focal point for attention in modern times. Frankly stating that there is a huge proportion of people who care—but who do not come to church, he drew the distinction between religion and Christianity, and defined the latter as profoundly relative to life as it is, and with a changing power and a belief in the value and sanctity of man. Jesus preached—but never after giving a breakfast. Two very definite challenges were given when Dr. Nelson spoke of the duty to touch, leaven, criticize the commercial pleasures so necessary to the alleviation of misery, and when he referred to ghastly corruption in city government that is damning the souls of boys and girls.

The Rev. Mr. McKee termed it a perversion of the Gospel to make any distinction between the personal and the social gospel; the one Gospel is more fully expressed if it concerns itself with saving the pasture as well as the sheep. He gave four implications of the full Gospel: the saving and perfecting of individual lives; the perfecting of the environment; changing the social, political, and economic patterns; perfecting the fellowship of the group. Charging that the program of changing individuals so that they may change the patterns by which we live is based on half truths, he listed as patterns of the present, solidified by unworthy motives of the past, slavery, militarism, nationalism, and the economic order.

CANON PRICHARD PREACHER

The Rev. Dr. Harold A. Prichard of Mt. Kisco, N. Y., preached at the impressive Tuesday evening service in the Cathedral Church of St. Paul, and, from his text in John 14:22, spoke of three qualities—self-reliance, freedom, truth—as made manifest to the Apostles on the first Whitsunday. Canon Prichard said, "The world can only receive religion from those who are on the lookout for the eternally fresh revelation of religion, not to the exclusion of the old, but to the eternally real interpretation of the new."

Hobart College Head Tenders Resignation

Dr. Bartlett Makes Action Effective
on or Before May, 1936; Attempted
to Retire in 1932

ROCHESTER, N. Y.—The Rev. Dr. Murray Bartlett, president of Hobart and William Smith Colleges in Geneva, N. Y., since 1919, tendered his resignation as the commencement of the colleges opened May 25th, to be effective on or before May, 1936, when a successor is chosen.

Dr. Bartlett gives as his reasons for retiring a desire to rest from the strenuous labors of a college executive. He attempted to retire from his office in 1932, but was persuaded by the college boards to continue his work. His present resignation is said to be final.

The Rev. Dr. Howard Chandler Robbins presided over the closing session on Wednesday morning when the Very Rev. Arthur B. Kinsolving, II, of Garden City, L. I., spoke of The Pastor's Responsibility; the Rev. Anson P. Stokes of Shreveport, La., spoke of The Pastor's Work; the Rev. Theodore P. Ferris spoke about The Preacher. Dean Kinsolving made a plea for the little places and the little groups. The Rev. Mr. Stokes elucidated the three realms of pastoral work: the nourishing of the devotional life; a concern with the area of moral perplexity; a concern with the vast area of suffering.

The Rev. Mr. Ferris made the premise that the preacher is the meeting ground of two factors, a gospel and a world; and that tension must first be solved in his own life and the resolution then transmitted to other men in his preaching.

Denouncing the futility of preaching in language not spoken by modern man, Mr. Ferris said, "If a Communist leader spoke in Union Square using the language of Chaucer, his hearing would not be tremendous; yet that is what so many of us are doing, only some of us have not reached the appalling modernity of Chaucer. Such words as salvation, prayer, incarnation, redemption, and worship often convey no meaning to people of my generation, or often convey the wrong meaning." He defined the task of today's preacher as the establishment of religious foundations upon which any permanent and satisfactory morality may be built.

In the short business session, the following were unanimously elected: chairman, Dr. Robbins; vice-chairmen, the Rev. Beverly D. Tucker, Jr., and the Rev. Dr. Karl M. Block; secretary-treasurer, William R. DuBarry; members of the executive committee, Dean Kinsolving, the Rev. Dr. Phillips E. Osgood, the Rev. Harold R. Arrowsmith, the Rev. Horace W. B. Donegan, the Rev. Dr. G. P. T. Sargent, D.D., and Canon Prichard.

The 1936 conference will be in the diocese of Newark with a parallel meeting in California for Pacific Coast members unable to come east.

Autumn Sociology School Opens Sept. 16

Lecture Leaders for Adelynrood Conference Include Dr. Gavin and Canon Bell

NEWBURYPORT, MASS.—The second Autumn School of Sociology, under the auspices of the Catholic Congress, will be held from September 16th to 20th at Adelynrood, near here.

The subject will be From the Upper Room to the New Jerusalem: An Historical Approach Toward a Catholic Sociology.

Lecture courses and leaders include: An Historical Approach, the Rev. Dr. Frank Gavin, General Theological Seminary; Problems of Personal Adjustment to Society in the Light of the Catholic Tradition, the Rev. Dr. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence.

There will be informal talks each evening followed by discussions. Discussion group leaders include the Rev. Joseph F. S. Fletcher of St. Mary's School, Raleigh, N. C.; the Rev. William B. Spofford, managing editor of the *Witness* and executive secretary of the Church League for Industrial Democracy; and Clifford P. Morehouse, editor of *THE LIVING CHURCH*.

Bishop Brewster of Maine is president, the Rev. Dr. Gavin is dean, and the Rev. W. M. V. Hoffman, Jr., S.S.J.E., is chaplain.

The method of teaching is entirely co-operative. The lectures will be followed by discussion groups, each under a leader. These groups will endeavor to work out their own synthesis of problems presented in the lectures and will present their findings at the close of the day to the whole conference when they will be discussed.

A syllabus will be furnished early in the summer to those who register, and it is expected that some reading will be done. A bibliography will be suggested.

There will be ample opportunity for recreation and entertainment. Both men and women will be welcome at the school.

The total charge for the conference will be \$15, and \$1 registration fee. Applications with registration fee may be sent now to the Rev. C. Clark Kennedy, 86 Broadway, New Haven, Conn.

Georgia B. T. O. Presented

SAVANNAH, GA.—The annual inter-parochial presentation service of the Birthday Thank Offering of the diocese of Georgia was held in St. Paul's Church, here. The junior choirs of all the parishes were present.

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Minnesota Churchmen Urged to Support Forward Movement

MINNEAPOLIS—The 78th annual convention of the diocese of Minnesota met in St. Mary's Church, St. Paul, May 28th and 29th. The gathering was marked by repeated calls for Minnesota Churchmen to join heart and soul in the Forward Movement and by requests upon the part of both of the Bishops of the diocese, Bishop McElwain and Bishop Keeler, Coadjutor, for the convention to provide for continued and renewed missionary effort, material and spiritual, in both the diocese and general Church.

In compliance with a request voiced by Bishop McElwain, a committee was appointed to look into the advisability of starting the Laymen's League in Minnesota.

Approximately 400 persons attended the convention dinner served in the Minnesota Club, St. Paul, on the evening of May 28th, and addressed by Bishop Maxon, Coadjutor of Tennessee, who talked on the origin, purpose, and plan of the Forward Movement.

Elections included:

Standing committee: the Rev. Messrs. Douglass H. Atwill, Guy C. Menefee, Frank Zoubek, and Austin Pardue; and Messrs. Charles Beard, G. A. N. King, Walter Holmes, and Harry C. Cook.

Bishop and Council: the Rev. Messrs. Charles P. Deems, Douglass H. Atwill, and Monroe Bailie; and Messrs. Harry C. Cook, Harold Ward, and Dr. W. L. Beebe.

Delegates to the provincial synod: the Rev. Messrs. Douglass H. Atwill, Monroe Bailie, Conrad H. Gesner, A. E. Knickerbocker, Frederick D. Tyner, and V. O. Ward; and Messrs. Lester Bigelow, W. H. Chard, Harry C. Cook, C. J. Gutgesell, G. A. N. King, and Milton Lightner.

105 in Washington Confirmation Class

WASHINGTON, D. C.—What was probably a record in the number of persons confirmed at one service in this diocese was the confirmation class recently presented by the Rev. Dr. Charles Warner, rector of St. Alban's Church, Mount St. Alban. This class, confirmed by Bishop Freeman of Washington, numbered 105 persons.

Mrs. Howland Heads Vermont W. A.

BURLINGTON, VT.—Mrs. Glenn C. Howland of Windsor was elected president of the Vermont branch of the Woman's Auxiliary at its 57th annual meeting at Rock Point May 21st and 22d. She succeeds Mrs. James Elmer McKee, now of Peterborough, N. H.

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Equality for Germany Asked by Archbishop

Warns Reich, However, Interference With Churches Will be Regarded Menace to Christianity

LONDON—The Archbishop of Canterbury delivered a plea for a clean slate for Germany in addressing the Upper House of Convocation of the Church of England at Canterbury June 5th.

He declared the fact seemed to emerge that Germany must now be recognized no longer merely as a defeated power forced to accept conditions imposed upon it, but a nation entitled to an equal place among other nations.

He also said a word of warning must be spoken in regard to Germany, where the authorities were not standing apart from religious questions but were actively engaged in propaganda.

"The speeches and writings of Rosenberg (Alfred Rosenberg, Reich Cultural Director) indicate that racial religion is difficult to distinguish from a form of paganism," he added. "If the state authorities in Germany are now to resort to any new measures of repression or interference with Protestant or Catholic churches, it will not be regarded as a matter that concerns Germany alone, but a menace to Christianity, which is the only ultimate security for those principles on which the peace of the world can be built and stand."

Chapel Being Enlarged

SEATTLE—The Chapel at Taylor in the White River Valley is being enlarged and improved. A hall containing chapel and classrooms is being added to the old building.

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Shanghai Hospital Funds Unavailable

Erection of New Building Deferred as \$548,000 Chinese Currency is in Closed Banks

NEW YORK—Financial stringency resulting from the flow of silver out of China has led to the closing of banking institutions in Shanghai in which building funds of St. Luke's and St. Elizabeth's Hospitals, funds received chiefly from Chinese sources, are on fixed deposit. Erection of the new building for the combined hospitals, which it was hoped might proceed in the immediate future, is thus deferred.

The National Council's Foreign Missions Department has issued the following statement:

"At the meeting of the National Council in October, 1934, approval was given to the proposal made by Bishop Graves and the members of the medical staff of St. Luke's Hospital for men and St. Elizabeth's Hospital for women and children, Shanghai, for the combination of the work of the two hospitals in a new building. The present buildings of both institutions are now worn out and are inadequate to meet present needs.

"Bishop Graves was authorized to purchase a new site and has secured it in a most favorable location.

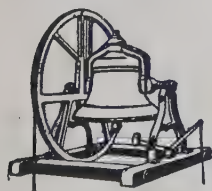
"The necessary funds for the erection of the new plant, including hospital, nurses' home, and other buildings, have been accumulating in China for several years, chiefly from Chinese sources. The funds, totalling approximately \$548,000 Chinese currency (at present rate of exchange, approximately \$219,000 in U. S. currency), were held on fixed deposit in Shanghai by financial institutions of the Raven group under American management. These institutions recently suspended payment owing to the financial stringency resulting from the flow of silver out of China. A cable from Bishop Graves reports that the banks believe depositors will be paid in full. Pending such adjustment, all steps for the erection of the proposed joint hospital must be deferred. Meanwhile, the architectural plans prepared in China are being studied in this country by architects expert in hospital planning."

Albany Festival Week of Music

ALBANY—A festival week of music was held at the Cathedral of All Saints, June 3d to 8th, under the direction of J. William Jones, organist and choirmaster of the Cathedral. Large throngs attended.

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Lutheran Commission to Meet with Anglicans

(Continued from page 783)

Johnson, Galesburg, president of the board of directors of Augustana College and Theological Seminary, however, the council's proposal was reversed, and Dr. Johnson's substitute motion, calling for appointment of a commission, was adopted unanimously.

The commission will gather at a conference table with the Episcopal Church representatives and discuss matters of common policy. Points on which the two Church groups differ also will be discussed.

Bishop Wilson, in proposing the accord, wrote that the Lutherans and Episcopalians in America should follow the lead taken in Europe by the Church of Sweden and the Church of England. Bishop Wilson pointed to the relationship between the Augustana Synod and the Swedish Church, and urged that the two Church bodies in America meet together. The place and time of the meeting has not been arranged as yet.

Howe Conference Opens June 23d

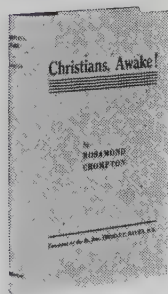
HOWE, IND.—The Howe Conference of the dioceses of Indianapolis and Northern Indiana will be held at Howe School here June 23d to 28th. Bishop Gray of Northern Indiana will conduct the round table conference for the clergy. Others on the program include the Rev. Messrs. Robert J. Murphy, Arthur M. Sherman, Archie I. Drake, John S. Higgins; Mrs. Robert Hupp, Mrs. W. H. Fritz, Miss Frances Haberly, and Lauriston Scaife.

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—Boston Evening Transcript.

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Louisiana Churchwoman Honored

NEW ORLEANS—Recognition of the important parochial and diocesan work of Miss Amelia C. Wharton, 80 years old, was given recently when the Guild of Trinity Church, New Orleans, conferred upon her honorary membership.

Vicar of St. Luke's, New York, Returns

NEW YORK—The vicar of St. Luke's Chapel, Trinity parish, the Rev. Edward H. Schlueter, returned to the chapel on Whitsunday after a year's leave of absence, spent partly in Palestine.



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THE HOLY CROSS MAGAZINE

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The Religious Value of the Apostolic Ministry. Leicester C. Lewis
The Community of St. John Baptist. Mother Florence Teresa, C.S.J.B.
The Elements of Religion. Sister Hilary, C.S.M.
The Holy Spirit
Instructions on the Parables. C. H. Feilding
Five-minute Sermon. James O. S. Huntington, O.H.C.
A Visit to the Blessed Sacrament. Loren Gavitt
The Conversion of Miss Pennypacker—A Story. W. P. Sears
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National Church Sunday Inaugurated

Coast-to-coast Radio Hook-up Carries Service from Washington; Bishop Freeman Speaker

WASHINGTON, D. C. — Establishing an annual observance of "National Church Sunday" under auspices of the American Legion, an open-air ceremony was held at the Washington Cathedral June 16th, with a sermon by the Rev. Park W. Huntington, of Wilmington, Del., national chaplain of the Legion, and an address by Bishop Freeman, of Washington, who is a major in the Chaplains' Reserve Corps. A coast-to-coast radio hook-up carried the service to several thousand local posts in the United States, Canada, and Mexico. National Commander Frank N. Belgrano, Jr., of the American Legion, was in attendance. A memorial to War President Woodrow Wilson featured the ceremony, attended by thousands of people.

"As a peace-time organization with one of the largest non-sectarian memberships in the United States," said Commander Belgrano, "the American Legion desires to establish 'National Church Sunday' in order to set a wholesome example to their sons and daughters who will inherit the Legion of the future. We earnestly hope that this observance will become an annual occurrence on the calendar of each of our 11,000 posts, 8,500 auxiliary units, and 1,400 squadrons made up of Sons of the Legion."

Plan Pencemen's Outing

CHICAGO—The Order of Pencemen of the diocese of Chicago is planning an outing at Druce Lake, near Muskegon, June 30th, for all members of the order and friends. Bishop Stewart of Chicago will address the group. W. J. Attridge of Christ Church, Waukegan, is chairman of arrangements.

Kansas City Church Building

KANSAS CITY, Mo.—The building of old Trinity Church has been purchased by the Foursquare Gospel Church. Trinity parish was merged years ago with Grace parish. The memorials are being preserved largely through James C. Fuller.

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Many Special Speakers on Program of St. Augustine's Conference

RALEIGH, N. C.—The annual conference for Church Workers held at St. Augustine's College this year, as usual, was one of the most successful ever conducted. The conference opened June 3d and closed June 7th. Daily courses were conducted by the Rev. Alfred S. Lawrence, rector of the Chapel of the Cross, Chapel Hill, N. C.; Miss Leila Anderson, Young Peoples' secretary to the national Woman's Auxiliary; the Ven. J. H. Brown, archdeacon of Georgia; Miss Louise McKinney, member of the faculty of the Bishop Tuttle School; Prof. L. T. Caldwell, of the St. Augustine's College faculty; Miss Anna Ball Gill, of the Bishop Tuttle School.

Among the special speakers and lecturers who widened the scope and increased the helpfulness of the conference by their stimulating messages were: Dr. Elbert Russell, dean of the School of Religion, Duke University; the Rev. Clarence A. Norman, pastor of Holy Trinity Lutheran Church, Raleigh, and formerly a missionary to Japan; P. B. Young, editor of the *Norfolk Journal and Guide*; Jonathan Daniels, editor of the *Raleigh News and Observer*; Franklin O. Nichols, educational director of the National Tuberculosis Association; E. T. Attwell, director of the National Association of Recreational and Playground Activities, and the Rev. Frederick P. Houghton, National Council.

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Spokane Summer School

WENATCHEE, WASH.—The Spokane Summer School for Church Workers will be held July 1st to 11th at McDonald's Point, Lake Coeur d'Alene, Idaho. The faculty includes the Rev. Messrs. Malcolm Taylor, D. A. McGregor, C. E. McAllister, John T. Ledges, Spence A. Dunbar, J. C. Settle, N. L. Murray, A. E. F. Anderson; Deaconess Christabel Corbett, and Mrs. E. Leslie Rolls.

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EXCELLENT
CUISINE

Idaho Wants Bishop Chosen in November

Convocation Also in Accord with
Nomination of Dean Beal; Con-
cerned Over Delay

BOISE, IDAHO—The 27th annual convocation of Idaho unanimously indorsed the resolution adopted by the Synod of the province of the Pacific at its recent meeting in Pendleton, asking the House of Bishops to elect at its November meeting a successor to Bishop Barnwell, who becomes Bishop Coadjutor of Georgia October 1st. The convocation was also in thorough accord with the nomination for Bishop of the Very Rev. Harry Beal, of St. Paul's Cathedral, Los Angeles, to the House of Bishops. Grave concern is felt for the work if there is a two-year interim without a bishop.

Elections included: Secretary, the Very Rev. Frank A. Rhea; treasurer, R. S. Butterfield, of Moscow; General Church Fund treasurer, J. L. Eberle, Boise.

Council of Advice: the Ven. Howard Stoy, the Ven. M. B. Nash, the Very Rev. Frank A. Rhea, and Messrs. R. M. Davidson, S. G. Moon, and W. N. Northrop.

Delegates to the provincial synod: the Rev. Messrs. Frank A. Rhea, Victor Newman, Walter Ashton, and Messrs. G. F. Jewett, W. N. Northrop, and W. H. Redway.

Improvements for Seminary Library

ALEXANDRIA, VA.—A friend of the Virginia Theological Seminary has asked the privilege of giving a sum of money to provide a modern library floor for the library, more convenient reading desks, improved system of reading lights, and more comfortable desks and reading chairs. It is hoped that these improvements can be made during the summer.

Neighborhood Evenings

NEW YORK—A series of neighborhood evenings, to extend from June 19th throughout August, on the Wednesday evenings, has been planned. Deaconess Mayer will be in charge. All are invited to meet in Huntington Close on Wednesdays. There will be a social hour in the Close, followed by a program and refreshments in Grace House.

Cass Lake Summer School

DULUTH, MINN.—The diocese of Duluth's summer school at Cass Lake opens June 23d and closes June 28th. Instructors include Bishop Kemerer of Duluth, and the Rev. Messrs. G. Warfield Hobbs, Edwin D. Weed, Gilbert K. Good, Howard A. LePere, and Miss Edna Eastwood.

New Long Island W. A. Officers

BROOKLYN—Mrs. John B. Pitman was elected president of the Long Island Woman's Auxiliary at the recent convention. Other officers include: vice-presidents, Mrs. Henry D. Waller, Mrs. H. J. Jackson, and Mrs. H. H. Shaw; recording secretary, Mrs. John F. Southmayd; corresponding secretary, Miss E. Harrison; treasurer, Miss Gertrude L. Gibson.

Aurora, Ill., Church Celebrates 85th Year

AURORA, ILL.—In the blacksmith shop of John King, the first Episcopal Church services were held in Aurora. Recently Trinity Church, the outgrowth of those services, has been celebrating the 85th anniversary of her founding.

The story of the founding of the Church's work in the Fox River Valley is one of the most interesting chapters in the Church's history in Illinois. Bishop Philander Chase, first Bishop of Illinois, sent one of his early missionaries into the territory with instructions to "go into the Fox River Valley and find a place to preach."

It was on May 25, 1849 that the Rev. Henry Safford called Churchmen of the town of Aurora together. The first parish organization was perfected at that time but was not admitted to convention until a year later. The Rev. T. N. Morrison, Sr., father of the later Bishop of Iowa, was among the early rectors at Aurora.

The longest rectorship was that of the Rev. Charles Holbrook, who came to the parish in May, 1883. He served Trinity Church for twenty-two years. The Rev. Franklyn Cole Sherman, now president of the American Guild of Health, succeeded Dr. Holbrook. The Rev. William Horstick is the present rector.

Stations of Cross Memorial to White Plains, N. Y., Rector

WHITE PLAINS, N. Y.—The set of Stations of the Cross, memorial to the late Rev. F. H. Simmonds, rector from 1916 to 1932, and to several members of the parish, was blessed at a recent service. The rector, the Rev. Reginald Mallett, was in charge. The sermon was by the Rev. Dr. Wallace J. Gardner, vicar of the Chapel of the Intercession, New York City.

The Stations of the Cross were designed and produced for this memorial by the Angelo Lualdi studios of Cambridge, Mass., and are all hand carved. The figures in the rood, installed some 15 years ago, are also the work of the artist who carved the stations. In order to conform to the decorative work of the altar and the stations, the artists from the studios have been at work polychroming the pulpit, the rood, and screen.

Kemper Hall Alumnae Elect

CHICAGO—Miss Ann Lorenzen, class of 1918, was named president of the Kemper Hall Alumnae Association recently. Other officers elected were: vice-president, Miss Harriet French, Kenosha; field secretary, Miss Emily Norcross, Highland Park; treasurer, Miss Mary Clausen, Racine; secretary, Miss Betty Sedgwick.

Boston Archdeaconry Festival Service

BOSTON—Fourteen choirs and congregations joined in the festival service of the archdeaconry of Boston and the City Mission held in the Cathedral Church of St. Paul the evening of May 19th. Bishop Babcock, Suffragan of Massachusetts, was the preacher.

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by Robert R. Wicks

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Church Pension Fund Reserves \$31,000,000

Continued Growth Shown in Annual Report; \$62,437 Increase in Pensions in Force

NEW YORK—Continued growth, even in a year which has been a difficult one for churches, is shown in the annual report of the Church Pension Fund.

"Starting with an initial reserve of \$8,616,555 in 1917," William Fellowes Morgan states in the president's report, "the fund has since received \$17,093,157 in pension assessments from the Church, \$17,172,704 income on investments, and \$4,478,943 from miscellaneous income, making total receipts of \$47,361,359. It has expended \$16,649,575 in the slightly less than 18 years of its existence."

\$31,000,000 INVESTMENTS

Cash investments of the fund total almost \$31,000,000. Income has been only slightly affected by declining interest rates, the average interest earned for the year 1934 being 4.54 per cent. Total investments, as of December 31, 1934, could have been liquidated at a figure in excess of their cost.

The partially and wholly owned subsidiaries, the Church Life Insurance Corporation, the Church Properties Fire Insurance Corporation, and the Church Hymnal Corporation, are in excellent financial condition, according to Mr. Morgan's statement.

"The average age allowance of the General Clergy Relief Fund, at the time it was taken over by the Church Pension Fund 18 years ago, was \$260 a year," says Mr. Morgan. "Ten years ago the average age allowance of the Church Pension Fund was a little less than \$600 a year. At the present time it is just short of \$1,000 a year. Our highest pensions at present are upon the basis of \$1,500 a year but, in the course of time as the fund progresses, there will be many pensions above that figure."

Bradford B. Locke, executive vice president, reporting on the details of the fund's management, noted an increase of \$62,437 in pensions in force over the previous year, continuing the steady growth of pensions since the establishment of the fund. During the year, 236 new beneficiaries were added to the rolls, comprising 87 age allowances, 32 allowances for total and permanent disability, 80 widows' allowances, and 37 to minor orphans. Total annual pensions are over \$1,100,000.

OPPOSE COMPULSORY RETIREMENT

One point of general interest, proposed at the General Convention of 1934, and

discussed at some length by Mr. Locke as it affects clerical pensions, is the compulsory retirement at the age of 72. Concerning this, Mr. Locke says:

"What is now considered as surplus income is derived from two sources. One is the fact that the assets of the fund exceed its liabilities by a reasonable figure and the interest earned on such surplus assets can be used to expand the benefits. The other, which is possibly more important, is that although the fund is so constructed that it could discharge its obligations in relation to the age allowance if all the clergy should retire promptly at the age of 68, the records of the fund show that the clergy do not retire promptly at that age in a great many cases.

"The average age of retirement of the clergy since the beginning of the fund, if not previously disabled, has been approximately age 71. It will be seen, therefore, that this constitutes what is known in life insurance

circles as a "saving" for the fund, because it has not been called upon to pay pensions promptly at the age of 68. Such savings are not simply hoarded by the fund, but are being passed on to the beneficiaries in the form of increased pensions, over and above the definite promises.

"This is one of the reasons why the trustees are not favorably disposed toward a compulsory age of retirement. It appears to them that if such action is taken by the Church it will automatically reduce the average retirement age which, in turn, would handicap the trustees in maintaining the present scale of increased pensions. This, in turn, would make it more difficult for the clergy to retire, since the pensions might be lower. It must be remembered, when we refer to an average age of retirement of 71, that this is made up of some clergy who retire at the age of 68 and some who retire at ages considerably above 71. Therefore, a compulsory age of retirement around 71 or 72 would automatically reduce the average."

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear in October, but its distribution must be planned now, before the summer vacation period. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it is to be a handbook of U.T.O. information, interesting to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the offering, develop more missionary-minded Church people, and permit THE SPIRIT OF MISSIONS to celebrate its one hundredth birthday with a splendid bouquet of new readers.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers.

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*"May they rest in peace, and may
light perpetual shine upon them."*

SIDNEY S. BOST, PRIEST

DURHAM, N. C.—The Rev. Sidney Stuart Bost, rector of St. Philip's Church, Durham, died June 7th at Watts Hospital, Durham, after an illness of four weeks.

The Rev. Mr. Bost was born in Rowan county, N. C., February 12, 1871. He was ordained deacon in 1892. He was advanced to the priesthood four years later. Until 1898 he worked in the Rowan county missions. In that year he was called to St. Philip's Church, Durham, and in that parish he stayed for 37 years.

Many developments came under his leadership. From a small parish, St. Philip's has become one of the leading congregations in the diocese. The present church was built, and two thriving parochial missions were formed in East and West Durham. But the Rev. Mr. Bost's most striking work was his work among the deaf. Early in his ministry he found a group of deaf people living in Durham. He learned the sign language, and began to minister to them. In course of time he trained one of their own number for the ministry, the Rev. Roma C. Fortune, and a few years ago a church for the deaf was erected in Durham. In recognition of his work among the deaf, the Rev. Mr. Bost was awarded the Cross of Honor of the Order of the Sangreal in 1931. He was a deputy to many General Conventions, a member of the diocesan standing committee, and also a member of the diocesan executive council.

In 1915 he married Esther Young Cowles. His widow and one son, Sidney, Jr., survive him.

The burial service was conducted June 8th by Bishop Penick of North Carolina, assisted by the Rev. R. Bruce Owens, a lifelong friend of the Rev. Mr. Bost. Most of the clergy of the diocese were present.

SISTER KATHERINE ANGELA

PORTLAND, ORE.—Sister Katherine Angela (Katherine Huntington Brooks) of the Community St. John Baptist of New York, died in her sleep June 2d at St. Helen's Hall, Portland.

The Burial Office and Requiem were taken by Bishop Sumner of Oregon, assisted by the Rev. Richard F. Ayres, chaplain of St. Helen's Hall, in the college chapel June 5th.

She was the daughter of the late Mrs. Henry K. Morgan of Morristown, N. J.

MRS. G. A. HOLBROOK

TROY, N. Y.—Mrs. George A. Holbrook, the former Mary Rankin, wife of the rector of St. Barnabas' Church, died May 21st.

The burial service with Requiem Eucharist was from St. Barnabas' Church May 24th, the Rev. David H. Clarkson, a lifelong friend of Fr. Holbrook, officiating. Burial was in Oakwood cemetery, Troy.

Annual Retreat for C. T. Associates Held; Three New Sisters Professed

GLENDAL, OHIO—The Rev. W. M. V. Hoffman, Jr., S.S.J.E., conducted the annual retreat for Associates of the Community of the Transfiguration, Bethany Home, Glendale, in the first week in June. His meditations were followed closely by a large number of the friends of the sisters' work. At the close of the retreat Choral Mass was celebrated at 7:30 A.M., June 6th. At this time the Rev. Mother Beatrice Martha presented Deaconess Margaret Hayes, recently working under Bishop Jenkins of Nevada, for clothing as a novice. Three new sisters were professed: Sister Barbara Margaret, Sister Esther Mary, and Sister Elizabeth Angela. The Rev. G. H. Lewis, resident chaplain, sang the service, and was assisted by Fr. Hoffman, the Rev. Henry Willmann, resident chaplain of the Order of the Holy Nativity, Fond du Lac, the Rev. W. Greenwood, new priest in charge of the Mission of St. Simon of Cyrene, Woodlawn, and his associate, the Rev. Charles England. Canon G. P. Symons, a close friend of one of the new sisters, preached the sermon.

Slight Improvement in Finances

LONDON—The financial position of the two principal Church missionary societies appears to show a slight improvement on that of a year ago. The Church Missionary Society shows an increase of £51,654 in the total cash receipts for the year, while the general fund deficit of £883 is the lowest for 16 years, and the medical fund deficit of £4,466 is less than half that of the previous year. The total deficit of £5,349 compares well with that of £31,324 in the previous year. In the case of the S. P. G., apart from legacies, which, in 1934, showed a decrease of £25,000 as compared with those received in 1933, the income shows a slight, but not alarming, decrease. A fall of £3,610 in subscriptions and donations to the general fund is balanced to some extent by an increase of £1,788 in the medical fund.

Sussex, Wis., Neighborhood Meeting

SUSSEX, WIS.—A neighborhood meeting of women at St. Alban's Church here June 9th was attended by about 200 persons. The Rev. C. A. Parmiter is rector.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon.
4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

News of Other Communions

APPEAL FOR CHRISTIANS TO UNITE FOR PEACE

LONDON (NCJC)—An appeal to Christians in other lands for renewed action to "allay the fear and suspicion and hostility now existing between the governments of the world" has been signed by Canon C. E. Raven and the Rev. Henry Carter, joint chairmen of the Council of Christian Pacifist Groups, and by 12 other leaders of different Churches.

The appeal asserts that the governments of the powers are embarking upon an armaments race which will embitter international relations and which, if not checked, will result in another war. The appeal further states that the situation requires "united witness on the part of Christians everywhere."

METHODIST CHURCH PROTESTS INCREASE IN ARMAMENTS

LONDON (NCJC)—Deep disappointment at the policy of increasing the nation's armaments has been expressed to the government by the Independent Methodist Church. A declaration forwarded to the government asserted that this policy leads to the destruction of any hopes of a disarmament convention and to the strengthening of the tendency to form national groups for defense. The declaration urges that everything possible be done to bring Germany back into the League of Nations and implores the government to act on the opinion of the nation as expressed in the peace plebiscite. Ninety-one Churches have already made representations to the government as a result of its decision to increase armaments.

FEDERAL COUNCIL ENDORSES PEACE PLEBISCITE

NEW YORK (NCJC)—The proposal that a national peace plebiscite be held in this country was endorsed by the Department of International Justice and Goodwill of the Federal Council of Churches.

The proposal was referred to the National Peace Conference with the "full approval" of the department.

LEADERS OF THREE FAITHS FORM CHICAGO CONFERENCE

CHICAGO (NCJC)—A Chicago Conference of Jews and Christians, to be associated with the National Conference of Jews and Christians, will be organized as the result of a fellowship dinner attended by leading clergymen and laymen of the Protestant, Catholic, and Jewish faiths at the Chicago Woman's Club.

Dr. W. E. Garrison, literary editor of the *Christian Century*, Rabbi Louis Mann, Judge J. P. McGoorty, and Dr. James M. Yard were appointed as a committee to plan for the constitution of the Chicago Conference.

Classified Advertising

RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
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- All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us plus service charge of 25 cts. on first insertion.
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ANNOUNCEMENTS

Caution

WINSLOW—Caution is suggested in dealing with a man giving the name of RALPH WALDO WINSLOW, about 50, nearly six feet tall, slightly stooped, tooth missing from lower front jaw, representing himself as an engineer, a graduate of Boston Tech. Very familiar with Catholic parishes and may ask to make his confession. Further information may be obtained from the Rev. HARRY S. RUTH, Burlington, N. J.

Married

CASADY-FREDERICKSON—The marriage of the Rev. PHINEAS MCCRAY CASADY, vicar of St. Paul's Church, Clinton, Okla., and Miss MYRA SHELBY FREDERICKSON, was solemnized June 10th, in St. Paul's Cathedral, Oklahoma City, the Rt. Rev. Thomas Casady, S.T.D., Bishop of Oklahoma, officiating.

The groom is the eldest son of the Bishop of Oklahoma. The bride is the daughter of Mr. and Mrs. John H. Frederickson of Oklahoma City.

WEBER-MCGREGOR—Miss JEAN CELESTE MCGREGOR, only daughter of the Rev. Dr. Daniel Arthur and Mrs. McGregor, and the Rev. WILLIAM MULFORD WEBER were married on Tuesday, June 4th, in the Chapel of the Good Shepherd of the General Theological Seminary.

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General

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Miscellaneous

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SACRISTAN—full time, experienced young man. Capable Master of Ceremonies, also train acolytes. \$10 weekly. References. A-54, THE LIVING CHURCH, Milwaukee, Wis.

Orlando, Fla., School Closes Its 34th Year

ORLANDO, FLA.—The Cathedral School for Girls closed its 34th year here May 24th, a large attendance marking its interesting program. Bishop Wing of South Florida commended especially the fine spirit of hearty coöperation and loyalty which he has noted throughout the year from faculty, students, and alumni, gave

high tribute to the efficient and devoted services of the principal, Mrs. Louis C. Massey, and expressed confidence that this school, founded by Bishop Gray in 1900, will be of increasing usefulness.

Two Windows Dedicated

LAKE FOREST, ILL.—Two stained glass windows were dedicated at the Church of the Holy Spirit, the Rev. Dr. Herbert W. Prince, rector, June 16th. They are the

gift of Mrs. Frances North Haskins and Miss Helen North, in memory of their mother, the late Elizabeth Holmes North. The windows are patterns of a little church high up in the Styrian Alps. They were made in Vienna through the same process and by the same artists as the windows for the famous St. Stephen's Cathedral there were made. They were brought to this country and exhibited at the Century of Progress Exposition last year.

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